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The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: Are Masonic Funerals Advisable?

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Though of him some trait or fetter
May not suit you to the letter,
Trust him—it will make him better;
Take him at his best.*

*Do not note his limitations,
Take him at his best;
Toward his noblest aspirations,
Aid him in his quest.
If you'll carefully inquire,
You'll find something to admire,
With that lever lift him higher;
Take him at his best.*

*Praise will make him worth the praising,
Take him at his best;
Keep the fire of purpose blazing
Ever in his breast.
Do not frown upon nor scold him,
In the strength of faith enfold him,
To his highest yearning mold him;
Take him at his best.*

—NIXON WATERMAN.

NEW ENGLAND
Masonic Craftsman
 ALFRED HAMPDEN MOORHOUSE, *Editor*
 MEMBER MASONIC PRESS ASSOCIATION
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BIRTHDAY Volume 37 No. 1 is printed at the head of the editorial page of *The Masonic Chronicler* (Chicago) in its issue of January 5, 1935, and to our "esteemed contemporary" is proffered congratulations and best wishes.

It is no light thing to win and maintain for so long a time the respect of the Craft through the medium of a Masonic journal. There are a thousand views and inhibitory influences obscuring fair views to reconcile, a real chore of work is involved in the production of a weekly Masonic journal.

William C. Rapp, editor, has done just this. As years pass, his views have mellowed and become increasingly valuable; that they are appreciated is evidenced by the frequency with which articles from his pen are quoted. More power and peace and plenty to him.

ROT At the heart of an old tree, sometimes due to lack of nourishment or those elements necessary to assure a continuous growth, dry rot, a parasitical growth, is often found. Neglect or failure to check the insidious thing causes destruction of even the mighty oak or other monarch of the forest. There it lies, its usefulness and beauty destroyed, a monument to carelessness, proof of the destructive forces of nature which, left unchecked, have brought its downfall.

In human affairs organizations are created to further the interests and welfare of individuals who as single units could not hope to accomplish results possible through united effort.

In the early phases of human aggregation of brains, money and intelligence devoted to a variety of purposes: economic, social or philanthropic, a certain enthusiasm and earnest effort is often paramount, making possible a steady growth. Records of history demonstrate that organizations have been the media through which great progress has been made, from the days of the tribal community to the highly perfected system of today with its involved technique and widespread ramifications. Of these, church, government and Freemasonry are prominent examples. In the former, the spiritual needs, comfort and happiness of man are studied and his eternal comfort sought; through government, in theory at least, men are assured of a certain protection against the predatory and a safeguard to his natural rights.

In Freemasonry, a tie of universal brotherhood is sought, and over a period of centuries certain foundational tenets inalienably associated with Right and

Truth have contributed greatly to the welfare of its votaries and mankind generally.

Necessarily, continued application of these high principles are essential to attainment of utmost in results; where keen watchfulness is observed, the work goes steadily forward.

In Freemasonry the primary root of the institution is in the lodge of the so-called three degrees in which men are instructed in elemental truths and shown a path of moral rectitude.

From this original root has grown a sturdy trunk from which certain branches have sprouted of rare grace and beauty, enhancing the value of the original source. They are designated as York and Scottish Rites.

Coincident with the spread of Freemasonry throughout the world has grown up and been grafted to it sometimes by dubious and devious ways a multitude of smaller organizations which have served as a continuous drain upon its resources. These organizations in many cases have no justification for existence. They seem to thrive in this country particularly, because men, often mistaking the shadow for the substance, still seek by balleyhoo and specious means to increase their own stature and importance.

The interests of these side organizations and the manner of their functioning often indicate and emphasize purely selfish purposes. In no way can they be said to contribute to the sum total of fraternalism, at least in any degree commensurate to their cost. They are, as it were, the dry rot in the heart of the sturdy Craft tree.

When a tree gives evidence of weakness a tree surgeon is called in, the rot removed, and certain physical operations performed to assure a healthy growth.

In Freemasonry, we believe, the time has come to banish from its stem those parasitical growths which are, in a measure, sapping the original structure. They should be cut off—destroyed—cast out.

There is ample power to enable this to be done. Grand Masters and other Craft leaders are familiar with the facts in the matter and all that is needed to accomplish a purpose, the worthiness of which no true friend of Masonry will question, is united action.

To this end THE CRAFTSMAN submits that through the medium of correspondence, the Masonic Service Association, possibly, and the Conference of Grand Masters, or otherwise, steps should be taken to eliminate an element which is doing Freemasonry no good.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879.

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PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
 Alfred Hampden Moorhouse, Editor and Publisher.

COMRADESHIP Is there anything that gives so deep and true a thrill as comradeship? For each of us there is perhaps some little variation in the combination of emotion and circumstance which brings that sudden quickening of the blood, that momentary irradiation of the whole being, which we call a thrill of joy. Some of us may get it most infallibly when we see danger faced with easy courage. Some of us when we see an almost defeated man make a final and victorious effort of will and muscle. But there is none who does not at some time feel that loyal and hearty comradeship gives the finest moment that life affords.

There is no need for the act or word of comradeship to be set in the midst of war or epic adventure. It can come in the most prosaic moments of our most prosaic day—but when it comes, our day is transformed.

It is perhaps the greatest reward of the genuine Freemason in his work that there so often comes to him those golden moments of comradeship. They cannot

be prepared. They are just the golden spark struck from honest purpose and high endeavor in an atmosphere of friendship and cooperation.

There need be no heroics. Indeed heroics are destructive of those finer joys to be found in working through thick and thin for a common purpose. A friend had occasion recently to ask another for his cooperation in a part of the work of the organization—a man he had never seen. "I will back him to the limit" was his reply spoken so heartily, so generously that it struck the golden spark as assuredly as if the scene had been set upon a Himalayan summit or some flaming battlefield.

Most often these moments are not acknowledged. The word is spoken, the glance is given, all in the day's work, and the man who has felt the sudden joy of friendship and loyalty says scarcely a word in return, but when he is making his reckoning it is that moment which comes first in his list of great possessions.

(Continued on page 145)

A
 Monthly
 Symposium

*Topic: Are Masonic Funerals Advisable:
 With Present Indifference?*

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A SOLEMN DUTY
 By ALFRED H. MOORHOUSE
 Editor Masonic Craftsman, Boston

THE question for consideration in this symposium, "Are Masonic Funerals Advisable with Present Indifference?", presupposes a lack of interest or reverence on the part of the Craft generally, and imposes the inference upon the reader that such is the case, generally, in this country.

We do not accept this thesis. We have attended Masonic funerals which were the acme of reverential and solemn procedure, at which were present most if not all of those deceased's brethren who knew him well in life and who in the last solemn services paid at his obsequies by their presence

quiet and devout tribute to his living qualities, as well as respect to his memory. What more can be done?

If any departure from this procedure has been followed, the fraternity lays itself open to the stigma of failing to support one of its dearest privileges and solemn traditions. Masters or others who ignore or neglect their plain duty to the memory of a deceased Mason are not worthy of the name.

Probably the reason for the query which prompts this discussion is indifference of members toward attendance at the funeral of one whom they did not know in life, except perhaps as a name on the roster

of the lodge. If that is the truth, their presence could only be prompted by curiosity and would not evidence any particular interest. Indeed, it would be superfluous. Herein a barbed shaft is aimed at the fraternalism of our organization, and cause for criticism may be found, for it is of the essence of Freemasonry that men should know each other as brothers in life and demonstrate qualities associated with that name and relationship, with corresponding interest in a brother's welfare and that of his family.

Superficiality is a charge that may be leveled at the Craft today. Men seek its secrets and then, having found them, too often neglect their duties and responsibilities. The argument that outside interests distract them from the practice of Freemasonry, giving them no time for its demonstration, is unworthy. If a man finds himself so preoccupied with other pursuits that he cannot find time for an intelligent interest in the organization, he fails to measure up to the full stature of a Mason.

In life an active, sympathetic interest in a brother's welfare is a charge upon him. At death, attendance at his last obsequies at the request of his family is likewise a privilege which may be of great comfort to the bereaved. There are, it is true, diversities in ritual, and an universal liturgy is desirable but not essential. A decent respect not only for the conventions but the spirit of the implications which actuate true Masonry, out to govern. If at any time a lessening of the tie that binds men together is evident, then a remedy for it should be sought.

The Masonic funeral properly conducted is a beautiful and impressive thing, comforting to family and friends alike; inspiring in its dignified eloquence and sincerity. When request is made for such a service it is the duty of the master to see that a suitable representation be in attendance and correct rendition of the ritual given. There is then a solemn pride in the knowledge that all that could be done has been done to pay a last tribute to a brother.

PRIVILEGE SHOULD NOT BE DENIED

By WM. C. RAPP

Editor *Masonic Chronicler*, Chicago

THE right to be laid at rest with the ceremonies of the fraternity is a privilege which is deeply cherished by a large proportion of Freemasons, and immediate relatives are also keenly appreciative of the final tribute of respect and esteem paid to the departed by the performance of these ceremonies. The custom of assembling the members of the Craft and accompanying the remains of a deceased brother to the place of interment and carrying out the set rites of the fraternity has been observed for many years. There are no records of the practice in our scant history of operative



Masonry, yet so general has been the custom during more than a century of time that the privilege is looked upon as almost a landmark, and indeed is incorporated in some lists of landmarks.

To abandon the custom, either by discouragement or prohibition, will do violence to a deep sentiment, and sentiment plays an important part in spiritual matters. Such a course will have little beneficial result, and is fraught with harmful potentialities. It would give strength to unjust accusation that the reverence professed by the fraternity is superficial and insincere. It would tend to destroy the belief of the outside world that Freemasonry is primarily interested in the moral and spiritual advancement of its members. Most serious of all, it would sever a tie that binds countless members more closely to the gentle Craft.

Like all Masonic ritual, the beauty of the burial service lies in its simplicity and sincerity, and symbolizes our faith in the love and wisdom of our Creator and our belief in a life beyond the grave. To refrain from giving visible expression to this faith and hope, fundamental tenets of Freemasonry, would be construed to imply that doubt and uncertainty have crept into our consciousness, and would actually instill such doubt into the minds and hearts of many of our members.

The present indifference of members to funeral services has given rise to our topic, and there is much to be regretted in the fact that attendance at such ceremonies is not larger. However, the tendency to avoid ostentation and extravagant expression of grief and sorrow when the inexorable laws of nature take from us one who is loved has been in part responsible for this. On the other hand, when a member has been active in participation in the work of the fraternity,

and as a result enjoyed a wide circle of friendship and acquaintance among his fellow members, there is no lack of sincere mourners to accompany his remains to their final resting place. It is perhaps unreasonable to expect a large attendance at the funeral of a member who during his life took but little advantage of his Masonic privileges — who was known to but few members—even though he lived an upright life as a citizen and a Mason, and in his heart had as great love for the institution as he who participates in all our activities.

We believe that the unwritten and traditional law and practice of the Craft give every master Mason the right to have the ceremonies of the fraternity carried out at his funeral, and that the practice of performing these ceremonies should not be discouraged in any way. The symbolism of the rite is present, whether attended by a dozen or a hundred brethren. Rather should we apply ourselves to present the ceremonies in the most impressive manner possible by officers who have thoroughly fitted themselves for this important duty. Lack of dignity and ability is a greater disgrace than lack of attendance.

GOOD AND POOR SERVICES

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

ALMOST from time immemorial Masonic funerals have been one of the peculiar customs of the Craft. It is the last opportunity to offer respect and affection to the memory of a departed brother. The rites and ceremonies are peculiar alone to Freemasonry, and have for the more thoughtful members of the lodge solemnity and dignity unapproached by any other service. This remains as true today as in former years for the great mass of craftsmen. In recent years, however, in the larger cities and towns the practice of attending Masonic funerals has fallen off



until the holding of such funerals has come to be almost a nightmare in the life of a worshipful master. Unless the decedent happens to be a man of prominence, a Masonic funeral in the larger cities is too often a travesty, and does neither the Craft nor its members any credit. Too, it must hurt the feelings and injure the sensibility and pride of the family to have a mere handful of lodge members in attendance on such an occasion. This is particularly true if—as happens sometimes — the one officiating has little sense of diction or delivery and but an indifferent memory for ritual.

There must be a lowering of respect for the institution of Freemasonry in such cases, as well as a loss of prestige and standing among the relatives and friends of the deceased.

It was only recently that this writer had opportunity to attend a Masonic funeral of another character. It was in a small country town. The deceased brother, while not prominent or wealthy, had been a lifelong resident of the community. There was a good

attendance of lodge members, dressed in clean gloves and aprons, and the ceremonies were solemn and striking in the extreme. The officiating brother was letter perfect in his ritual, his delivery was made slowly and distinctly and with evident feeling, and the entire event was such as to do credit to the participants and to the Craft.

Such a funeral is a fine tribute to the dead, a sincere solace to the living, and affords a solemn satisfaction to all in attendance. The other kind is neither a tribute nor a solace, and all too often approaches a disgrace.

MASONIC FUNERALS MOSTLY MEANINGLESS

By J. E. MORCOMBE

Editor *Masonic World*, San Francisco

ARE Masonic funerals advisable under present conditions?" The subject as proposed for our monthly discussion implies a considerable doubt. It is not to be lightly answered. Anyone having a



lengthy experience in the Craft can testify to a change of thought, and will acknowledge a personal doubt as to expediency of continuance of the time honored custom. We hesitate to criticize a ceremony to which we have been accustomed, and that has come to us from the past. Yet we detect the jarring notes of indifference and the slighting of obligations, together with the disturbing influences of a new time. There is also the very real and serious objection that Masonic funeral services are far out of touch with present day thought, as to the enigma of life and death.

One might be inclined to allow that for the rural community the Masonic funeral is truly meaningful and on no account to be abandoned. There the brethren reverently follow the mortal remains of one whom they had known and respected in life, leaving him only at the open grave. The words uttered, however haltingly, tell of associations that were sacred and relationships that transcended the common. The bigness of life struggles to utterance, and there is meaning to every word. To deny such ceremony might be to work injury to the Craft.

But what shall be said of the typical Masonic funeral as conducted by the average city lodge? A little

company of white-aproned brethren appear. They have been rounded up by the urgings of a troubled master, or are selected by place upon the roster of names. Few of them have any knowledge of the deceased or are personally affected by his passing. He was perhaps old, and his years of lodge activity are beyond memory of those present. A scant few of his own generation, hearing by chance of his death, are of the silent group — sincere mourners, but feeling strangely out of place. The services are performed to best ability of those in charge, bunglingly or in distressing monotone. The impression made is unfortunate. There is in it all no solace to those who mourn; no note of triumph piercing the gloom; nothing of hope sustained by heaven-winged faith to remain for remembrance after while.

It may be argued in extenuation that men are engrossed in the daily struggle for existence, and cannot be brought together at call of their lodge for such solemn duty. The falsity of such plea is evidenced when some prominent member dies. The brethren then push themselves to the front amid the excess of floral decorations. They find a rare pleasure in proclaiming relationship with the deceased, and are proud to exhibit their affiliations with the notables who attend the obsequies. If the Masonic funeral provides a show, it is well attended. If it is no more than following the remains of one obscure to the last resting place, the showing is small indeed. The fact is to be baldly stated, for the truth is not to be ignored.

Nor should the nature of the ritualistic service be neglected. These older lugubrious forms that called attention to the putting off of mortality are for us out of place and have no appeal. Men are perhaps more intensely religious than ever before, but faith and devotion reach to other and subtler expression. We recognize the emptiness of ceremonies, while relying upon the richness of personal conviction and spiritual experiences. And Masonic ritual, with few exceptions, is too much a vehicle of desolating thought. It deals too much with the empty tomb, from which the triumphant spirit has risen. Its stilted rhetoric applies to the outworn shell, while Faith and Love clasp hands above the grave, in certainty of life everlasting.

With a Masonic funeral service answering to the needs and aspirations of the soul; with a membership brought to realization of the duty, we may hope that Craft funerals will draw out the brethren, to their own spiritual benefit and to the credit of the fraternity.



Brothers All

It is an undisputed fact that Freemasonry has exercised a remarkable influence over all other oath-bound societies for a long period. What that period is cannot be absolutely determined. Who the early Freemasons really were and whence they came is enveloped in obscurity and lies far outside the domain of authentic history. When we reach back to the fourteenth century the genealogical proofs are exhausted, but we are justified in assuming that the Masonry practiced in the lodges of that period was of no recent institution.

Gould, the eminent British Masonic historian, quotes Sir Chaloner Alabaster, an indefatigable student of Freemasonry, who claimed to have found clear evidence of the existence of a mystic faith expressed in allegorical form, and illustrated, as with us, by symbols, in the earliest historic times in China. "The secrets of the faith," he writes, "were orally transmitted, the chiefs alone pretending to have full knowledge of them. In these earliest ages this faith took a Masonic form. At the rites of their religion they wore leather aprons, such as have come down to us, marked with the insignia of their work—compasses and the square were used as the symbol of right conduct and one of the most ancient names by which the Deity is spoken of in China is that of the 'First Builder,' or as Masons say, the Great Architect of the Universe."¹

Long before our era we find the working tools of the Mason used as emblems of the very truths which they teach today. In the oldest classic of China, *The Book of History*, dating back to the twentieth century before Christ, we read the instruction, "Ye officers of the Government apply the compasses," and we find many such allusions more than 700 years before the Christian era.

In the writings of Mencius, a great follower of Confucius, it is taught that men should apply the square and compasses morally to their lives, and the level and the marking line besides, if they would live in the straight and even path of wisdom.²

Another writer familiar with astronomical occurrences says: "It is generally admitted that Masonry is descended from the ancient mysteries. These were first arranged when the constellation Leo was at the summer solstice. The solar allegory proves this to be a fact. This date would take us back 4,200 years B. C. The antiquity of Masonry is thus written in the starry heavens."³

If further proof is needed, it has been preserved for us in the imperishable stones of Egypt. The famous obelisk, known as "Cleopatra's Needle," now in Central Park, New York, the gift to our nation from Ismail, Khedive of Egypt in 1878, is a mute but eloquent witness of the antiquity of the simple symbols of the Mason. Originally it stood with others surrounding the temple of the Sun God at Heliopolis, dating back it is thought to the fifteenth century before Christ. After removal to New York the obelisk was examined by the Grand Lodge of New York and its emblems pronounced to be unmistakably Masonic.

"Freemasonry is more ancient than any of the

world's living religions. It has the symbols and doctrines which, older than himself, Zarathustra inculcated; and it seemed to me a spectacle sublime, yet pitiful—the ancient faith of our ancestors holding out to the world its symbols once so eloquent, and mutely and in vain asking for an interpreter.

"And so I came at last to see that the true greatness and majesty of Freemasonry consists in its proprietorship of these and its other symbols; and that its symbolism is its soul."⁴

The first recorded use of the name Freemason is in the *History of the Company of Masons of the City of London* in 1375.

The oldest Masonic writing we possess—The Regius MS.—a poem dating from about A.D. 1390, contains allusions to our assembly frequented by great lords, the sheriff of the county, the mayor of the city, knights, squires and aldermen. Attendance was incumbent on the Masons, who were required to swear allegiance to the King.⁵

According to the tradition of the Old Scots Masons, particularly of those of the ancient lodge, of Kilwinning, Sterling and Aberdeen, the fraternity of old in fair weather, met early in the morning on the tops of hills, especially in the (winter) festival of St. John.

A manuscript supposed to have been written in the year 1436, which purports to be an examination of a Mason by King Henry VI, was found in Oxford in 1696. Its title runs "Certain questions and answers to the same concerning the mystery of Masonry written by King Henry the Sixth and faithfully copied by me, John Laylande, by Command of his highness." (Some of the questions and answers as transcribed appear on page 112 of *The Builders*; they are omitted here for lack of space. Ed.)⁶

The Grand Lodge of England was established in 1717 and published its first printed Book of Constitutions in 1723. All regular Freemasonry in existence today, according to Dr. J. Chetwode Crawley, can be traced through one channel or another to the Grand Lodges of England, Ireland and Scotland, with some in Latin America deriving from Scottish Rite sources.

EARLY AMERICAN FREEMASONRY

"There are Masonic writers who profess to find traces of Masonic origins among the native inhabitants of North and South America, despite the fact that the authenticated history does not extend into the mists of the past beyond those pre-Columbian days when the Norsemen made their daring voyages across the turbulent Atlantic." Most of these claims parallel those in the old world; but Major Tatsch says, (P. 12) "About a century of English Colonial development preceded the introduction of Freemasonry in America."

"Benjamin Franklin (1706-90) did more to establish Freemasonry in America than any other man of his time. He was probably initiated in February, 1730-31, and elected junior warden on June 24th, 1731. One year later he was appointed junior grand

warden of the then existing Grand Lodge of Pennsylvania (St. John's Lodge of Philadelphia, functioning as a grand lodge). He became grand master in June, 1734." He was appointed deputy provincial grand master in 1750, and held office for many years afterward.

Who was the first Mason in America? The honor goes to John Skene of Burlington, the Deputy Governor of West Jersey, who had received his Masonic work in Aberdeen, Scotland, during or before 1682, in which year he settled in America. The first *native born American* to be made a Mason was Jonathan Belcher, Governor of Massachusetts 1728-41. He wrote a letter in 1741, stating that "It is now thirty-seven years since I was admitted into the Ancient and Honorable Society of Free and Accepted Masons." This takes the date back to 1704; it is known that he lived in Europe from 1699 to 1705.⁷

"The Lodge at Fredericksburg" holds an unusual interest for American Masons, as it was the Mother Lodge of George Washington. He was initiated there November 4, 1752 (his entrance fee being two pounds three shillings) was raised as master Mason of Alexandria Lodge at the time he was inaugurated President on April 30, 1789. He laid the corner stone of the Capitol at Federal City (now Washington) in 1793, wearing an apron which had been presented to him by his Masonic brethren, Watson and Cassoul, of Nantes, France.

Many books have been written and are obtainable dealing with Washington as a Mason. Records of his visits to lodges in neighboring states have been carefully preserved, as have his writings and letters to Masonic friends and lodges visited. Every Mason should read at least one of these books on Washington's Masonic activities.⁸

The American Revolution began a new era in the Masonic as well as the political history of our country. Throughout the war the influence of Freemasonry was a decisive one, both in the halls of Congress and upon the battlefield. The mere recital of the names and statesmen and warriors of revolutionary fame who were members of the Craft, coupled with the known facts concerning Washington's Masonic activities, will suggest to the student of American history how much the confidence and support of his Masonic brethren must have sustained the Commander-in-Chief during the darkest hours of the Revolution.

Among Masonic statesmen occur the names of James Otis, Paul Revere, Peyton Randolph, John Hancock, Benjamin Franklin, Roger Sherman, Robert Livingston, John Jay, Robert Morris and many others.

Among Washington's generals who were Masons were Nathaniel Greene, Ethan Allen, William Moultrie, "Mad Anthony" Wayne, "Lighthorse" Harry Lee, John Stark, Israel Putnam, Francis Marion, John Sullivan, Baron Von Steuben, Lafayette, Kosciusko and many others.⁹

The state of New York has the honor of participating in one of the most distinguished Masonic honors Washington received. It furnished the Bible and the grand master, who administered to him the oath of office as President of the United States. The 30th day of April, 1789, was the time fixed for the inauguration. General Jacob Morton was marshal of the

day. He was grand secretary of the grand lodge of the State of New York at the time, and master of St. John's No. 1, the oldest lodge in the city. General Morton brought from the altar of his own lodge the Bible with the cushion of crimson velvet, and upon that sacred volume, Robert R. Livingston, Chancellor of the State of New York, and grand master of its Masonic Grand Lodge, administered to Washington the oath of office. The Bible is still in the possession of St. John's Lodge No. 1, and valued highly as a sacred memento.

Presidents of the United States who were Masons are George Washington, James Madison, Thomas Jefferson, James Monroe, Andrew Jackson (past Grand Master of Tennessee), James K. Polk, James Buchanan, Andrew Johnson, James A. Garfield, William McKinley, Theodore Roosevelt, William H. Taft, Warren G. Harding, and our present chief executive, Franklin Delano Roosevelt.

THE MORGAN INCIDENT

The greatest blow ever received by Freemasonry in this country was in 1826, when a bitter attack by political and religious elements almost wrecked it. It did not recover therefrom for years. The opposition to the order rapidly declined after 1832, finally to disappear almost entirely by 1840. Today there are more than three million members in the United States; it is stronger than ever, and steadily growing in influence.

The attack on Freemasonry was fostered by political enemies, led by the adroit politician, Thurlow Weed. The immediate excuse for the attack was the alleged disappearance of one William Morgan, after he admitted that he had exposed the alleged secrets of the order. Morgan claimed to be a Mason, and made oath that he had been regularly entered, passed and raised. He was made a Royal Arch Mason at Leroy, New York. Later a movement in which Morgan participated was set on foot to establish a chapter at Batavia; but his character was objectionable to other petitioners for the charter, and a new petition was substituted from which his name was omitted. This curt snub was doubtless the excuse which caused him to form a combination with David C. Miller, a newspaper editor of Batavia, who, after taking the first degree but being found unworthy, was never advanced. He was involved in debt, and, like Morgan, believed the expose would make themselves independently rich.

It was here that the Masons made a blunder. If nothing had been said the publication would have fallen flat, but Miller's office had a fire, doing about \$1,000 damage. Many believed that he himself set the fire as a shrewd means of advertising. Morgan was halted by being arrested for a debt which he owed a hotel keeper in Canandaigua, but he was later released. After his release he admitted that he contracted with Miller to write an expose of Masonry—and asserted that he was anxious to return to the interior of Canada.

Much has been written concerning his being abducted by the Masons. Books give in detail the facts which the various investigations disclosed, but what-

ever the truth, it was enough to fan the flame of anti-Masonry to such an extent that more than a hundred anti-Masonic newspapers sprang into existence. An Anti-Masonic Party was formed, and in 1832 entered the Presidential contest, with William Wirt of Maryland as the nominee for President and Amos Ellmaker of Pennsylvania for Vice-President. While they were not elected, their campaign aided in the defeat of Henry Clay for President, because he was a Mason—and incidentally electing Andrew Jackson, another Mason, and past Grand Master of Tennessee.¹⁰

Masonry barely recovered from this ordeal when the dark clouds of the Civil War covered the land like a pall—the saddest of all wars, dividing a nation one in arts and arms and historic memories, and leaving an entail of blood and fire and tears. Let it be forever remembered that, while churches were severed and states were seceding, the Masonic Order remained unbroken in that wild and fateful hour. An effort was made to involve Masonry in the strife, but the wise counsel of its leaders, North and South, prevented the mixing of Masonry with politics; and while it could not avert the tragedy, it did much to mitigate the woe of it.

Though passion may have strained it, it could not break the tie of Masonic love, as is evidenced by many accounts of relief given by Masons to the sick, wounded and imprisoned brothers, irrespective of the side on which they were fighting.¹¹

There is authority for the statement that following the first day of the Battle of Gettysburg there was a lodge meeting in the town, and that "Yanks" and "Johnny Rebs" met and mingled as friends under the square and compass. When the Union Army attacked Little Rock, Ark., the commanding officer of the Union forces, Thomas H. Benton, Grand Master of the Grand Lodge of Iowa, placed a guard about the home of General Albert Pike, a Confederate leader, to protect his Masonic library.¹²

THE FOUNDATIONS OF MASONRY

Freemasonry, though not a religion, is essentially religious. Most of its legends and allegories are of a sacred nature; much of it is woven into the structure of Christianity—Masonry is a structure built upon experience. Each stone is a sequential step in the unfolding of intelligence. The shrines of Masonry are ornamented by the jewels of a thousand ages; its rituals ring with the words of enlightened seers and illuminated sages. Its chairs are seats of learning; its pillars uphold the arch of universal education. Freemasonry is a philosophy which is essentially creedless. It is the truer for it. Its brothers bow to truth, regardless of the bearer; they serve light instead of wrangling over the one who brings it. No truer religion exists than that of world comradeship and brotherhood for the purpose of glorifying one God and building for Him a temple of constructive attitude and noble character.

There are three grand steps in the unfoldment of the human soul before it completes the dwelling place of the spirit. These have been called respectively Youth, Manhood, and Old Age; or as the Mason would say, the entered apprentice, the fellow craft and mas-

ter builder. All life passes through these three grand stages of human consciousness. True to the doctrines of his Craft, the entered apprentice must beautify his temple. He must build within himself certain qualities which make possible his initiation into the higher degrees of the spiritual lodge. The fellow craft degree is the middle of the three, the spiritual duty of each member is to reach the point of poise or balance, which is always secured between extremes. The mastery of expression is also to be found in this degree. He should study himself and realize that he cannot receive promotion into the spiritual lodge until his heart is attuned to a superior, spiritual influx from the casual planes of consciousness.

The master Mason is in truth old, not in years, but in Wisdom and understanding, which are the only true measurements of age. The true master does not long for rest, and as he sees the days of his labors close, a sadness weights his heart. Slowly the brothers of his Craft leave him, each going his respective way; and climbing step by step, the master stands alone upon the pinnacle of the temple. One stone must yet be placed, but this he cannot find. Somewhere it lies concealed. In prayer he kneels asking the powers that be to aid him in his search. Suddenly a voice speaks from the Heavens, saying, "The Temple is finished, and in my faithful master is found the missing stone."¹³

If we examine the foundations of Masonry, we find that it rests upon the most fundamental of all truths, the first truth and the last, the sovereign and Supreme Reality. Upon the threshold of its lodges every man, whether prince or peasant, is asked to confess his faith in God the Father, Almighty, the Architect and Master-Builder of the Universe. That is not a mere form of words, but the deepest and most solemn affirmation that human lips can make.

Upon the altar of Masonry lies the open Bible which, despite the changes and advances of the ages, remains the greatest Modern Book, the moral manual of civilization. All through its pages, through the smoke of Sinai, through "The Forest of the Psalms," through proverbs and parables, along the dreamy ways of prophecy, in gospels and epistles, is heard the everlasting truth of one God who is love, and who requires of men that they love one another, do justly, be merciful, keep themselves unspotted by evil, and walk humbly before Him in whose great hand they stand.

All true Masons know that their work is not secret, but they realize that it must remain unknown to all who do not live the true Masonic life. Yet if the so-called secrets of Freemasonry were shouted from the housetops, the Fraternity would be absolutely safe; for certain spiritual qualities are necessary before the real Masonic secrets can be understood by the brethren themselves.¹⁴

STORIES AND LEGENDS

While the history, symbolism and religion of the Craft establish firmly its place at the head of all fraternal societies, there is another aspect that hardly fades into insignificance. I refer to the stories and legends of Masonry. Myths, and legends of nations weave themselves into lasting traditions, in some cases actually transcending the historical. Homer did this for Greece, William Tell for Switzerland, Horace for

the Romans, and even in our own country, we have the story of Washington and his cherry tree. The realm of Masonry is replete with stories of brotherly devotion, humor and pathos that strike home to Masons all over the globe.

In stories published for Masonic readers these new legends are told illustrating how Masons in their every day lives, some conscious, others unwittingly, become the very living symbols of the virtues of the Fraternity. One group of stories brings to us this homely quality found in members of a small town lodge, where a newspaper editor, a storekeeper, and men in all walks of business life have experiences and face problems, where the ties of Freemasonry are frequently the keynotes for their solution.¹⁵

Not infrequently in life has the sign of a Masonic button, or the use of a "sign" brought aid, averted tragedies and created friendships, beautiful beyond measure. Prominent men in many fields of endeavor owe more than a passing debt to their membership in the Craft. Many stories can be told of how Masonry has saved men from destruction and death in times of trial and stress—even on the battlefield lives have been saved by its influence.¹⁶

These stories go so far beyond the idea of joining an organization for "business reasons" that it is actually refreshing to hear that the same standards of fine conduct which inspired our early Masonic fathers still motivates the actions of brethren today.¹⁷

Some of our greatest soldiers in the past were Masons; and it is not odd to reflect that among those who came from foreign lands to aid us in the American Revolution, in that dark hour of America's early life, were members of the Craft. Baron von Steuben, the Marquis de Lafayette, Kosciusko and several others in this period were Masons.¹⁸ General Leonard Wood, who besides being a brilliant soldier and military strategist, brought health and happiness to the backward Philippine Islands, had as part of his splendid character the teachings received in a Masonic lodge.

So no matter whether it be fiction or fact, tradition

or history, the Fraternity has become universally associated with fair dealings, the love of truth, the desire of righteousness and the propagation of good will. The fact that virtually all Masonic literature tends to develop this theme, opens new avenues of approach to the stories and history of the Craft, and makes our lives fuller for the knowledge that the general spreading of literature is eminently important.¹⁹

¹⁰ Gould's *Concise History of Freemasonry*, American Edition, the greatest one volume history ever written.

¹¹ *The Builders*, by Joseph Fort Newton.

¹² This is in answer to the question, What is the probable antiquity of Masonry? in *Ask Me Brother*, a collection of 1001 questions and answers for Masons by Charles H. Merz, 32°, M.D.

¹³ Albert Pike letter to Gould from *The Builders*.

¹⁴ Gould's *Concise History of Freemasonry*.

¹⁵ *The Builders*.

¹⁶ *Freemasonry in The Thirteen Colonies*, by J. Hugo Tatsch, P.M.

¹⁷ See list of books on Washington.

¹⁸ Washington, the Great American Mason, by John J. Lanier, D.D.

¹⁹ *Low Twelve*, Ellis, *The Builders*, Newton, *Masonic Light on the Abduction of William Morgan*, Huntington, *Strange Disappearance of William Morgan*, Knight, and others.

²⁰ *The Builders*, Newton.

²¹ See *The Builders*, *Low Twelve* and *Hand to Back* for many such interesting incidents.

²² *Lost Keys of Freemasonry*, by Manley P. Hall. A book that is considered a remarkable contribution to Masonic idealism, revealing the profounder aspects of our ancient and gentle Fraternity. It relates those unique features that have proved a constant inspiration throughout the ages.

²³ *The Builders*, by Joseph Fort Newton, Litt.D. A remarkable book which has steadfastly held its place as Freemasonry's "best seller." It embraces under one cover the history, symbolism and interpretation of Freemasonry. For many years the Grand Lodge of Iowa presented a copy to each newly-raised Mason; many lodges are still following the practice in various parts of the United States.

²⁴ *The Lodge in Friendship Village*, by P. W. George.

²⁵ *Hand to Back*, by Wm. M. Stuart.

²⁶ *Low Twelve*, by Wm. S. Ellis, P.M.

²⁷ *Masonic Soldiers of Fortune*, Wm. M. Stuart.

²⁸ An excellent introduction to the story of Freemasonry is J. Hugo Tatsch's *Short Readings in Masonic History*, originally published as a series of connected papers in the Iowa Grand Lodge Bulletin as "The Half Hour Study Club." It is recommended for the young Mason who wishes to have a birdseye view of Freemasonry, and it is especially useful for study circles. An appendix to the volume gives full instructions for the formation of study-circles.

The Lesson of the Royal Arch Degree

As a foreword, let me say that Freemasonry is possible only to be compared with a highly cut jewel—one may see its beauty in altogether a different way to one's neighbor. Thus to some Freemasonry fulfills its utility by simply embodying an idea of social intercourse with a little gratifying benevolence thrown in as a make-weight. To others the bond of brotherhood and mutual assistance under all circumstances is the dominating factor. To yet another class it supplies a system of daily conduct which they are either too indolent or too unintelligent to evolve for themselves. Too few, all too few, under the present system of conferring the degrees, the whole Masonic experiment is a spiritual experience of wonderful import.

These appear to be the broad lines of division. Doubtless other and finer ones may be made, but in supplying these needs, Freemasonry is doing good work. It is, however, in the last phase that the full

glory of the Craft's intention is made manifest. It is here that the pure white ray of the perfect gem is revealed. It is here that the Truth of Immortality is made manifest, like to the penetrating ray of a searchlight piercing the surrounding gloom. It is here that Love and Service become the means of expressing one's knowledge.

Having realized the spiritual experience and its value, it remains to say that in this progressive scheme of enlightenment the Royal Arch degree stands in the high place. That is to say that Royal Arch Masonry is an essential and integral part of the Masonic experiment. Whether it is within the jurisdiction of grand Craft lodges does not matter. It certainly, by the admission contained within Craft lodges' constitutions, should be. That it is not is their loss and the loss of thousands of Master Masons who for varied reasons end their Masonic career at the third degree.

The first degree is one of initiation; of birth; of a knocking at the door. As the new-born child knocks at the door of physical life, so knocks the entered apprentice at the door of a new spiritual life.

The second degree is one of robust manhood and of promise. Herein the work of Life, both physical and spiritual, is carried most vigorously; preparation is made for the time of departure, and the opportunity to employ our talents is fully and freely given us. Even while in the full glow of strength we are laying the foundation for and justifying our rights to live after death. Thus it is also a degree of promise.

In the third degree we learn that the soul is immortal. That part of God's Spirit lives in every man. Thus far it goes and here ends.

But the Royal Arch is a degree of Revealment and of Knowledge.

Thus, after the desolation of the third degree, wherein the Eternal Question is left suspended, the Revelation of the Royal Arch is a fitting climax to the beauty of the whole Masonic experiment.

Having thus dealt with the necessity of the degree from the spiritual standpoint, it is only natural to inquire why it was disjointed from the system. That which we now term the Royal Arch was originally portion of the making of Master Masons is undoubted

from extant records. The Old Lodge of York claimed in 1740 to have been working this part of the M.M. degree for many years; indeed, the original term used was "raising to the Royal Arch." It is worthy of special note that during the schism in England both ancient and modern lodges conferred it as the final act of the third degree. At the union the preamble to the constitution declared that "Pure and Ancient Masonry consists of three degrees and no more, namely, that of entered apprentice, the fellow Craft and the sublime degree of a master Mason, including the Supreme Order of the Holy Royal Arch." If words mean anything, this means that the M.M. and Royal Arch were one degree. By whom or by what means it was separated we know not, though doubtless Dunckerley was mainly responsible for its expansion into an independent degree. We cannot, therefore, doubt that it was worked as the completion of the third degree, and was an essential finality to the Masonic experience. That it should exist alongside the Craft degrees, and that it should be worked in Craft lodges are incontrovertible facts. That it should depend for its existence on an outside body is ridiculous, especially as it is part and parcel of "Pure and Ancient Masonry," and recognized as such by Craft lodges.

—"P.M." in *The Freemason*.

Freemasonry's Rarest Book

By J. HUGO TATSCH, P. M., 32°

Masonic bibliophiles may disagree with me in designating the Roberts *Constitutions* of 1722 with this distinctive appellation, for there are a number of other volumes which may justly claim it. Yet we are all agreed that it is the first printed work entirely devoted to Freemasonry, and as such it heads the list of *desiderata*. Its usefulness as a Masonic work is another story, one upon which the student of Masonic origins and customs naturally draws his own conclusions according to his bent.

Much interest was aroused in the book a few years ago by an announcement that a copy was available in England for £1650. Until 1923, only one copy of the book was known to exist, to be found in the Iowa Masonic Library in Cedar Rapids, U. S. A. It had been purchased in 1875 at the Spencer Sale of London for £8/10/0 by William James Hughan, acting as the agent for Robert Farmer Bower of Keokuk, Iowa. Seven years later, it passed into its present ownership when the Bower Collection was bought by the Grand Lodge of Iowa, A. F. & A. M. It was included among a large number of books, magazines, documents, medals and curios, for which \$4,000 was paid.

To understand the volume and the purpose for which it was issued, it is necessary to know something of the Masonic Fraternity. Briefly, Freemasonry as we know it today, developed in England after the Norman conquest; all statements to the contrary are based upon the legendary and traditional accounts which have been perpetuated in the old manuscript docu-

ments of Circa A. D. 1390 and subsequent centuries. References to Solomonic origins, encountered in the Masonic ritual and lectures, are to be taken in an allegorical sense only. When ancient Masons were builders of material structures, Freemasons of today are taught to be builders of character, erecting spiritual temples for the habitation of the soul. The entire symbolism and interpretation of Masonry rests upon this concept.

The origination of modern Masonry dates from 1717, when four of the several then existing lodges in London formed the premier Grand Lodge of England. Prior to 1717, lodges in Great Britain met according to "time immemorial" usages of unknown antiquity. Their only authority, so to speak, was a manuscript copy of what is known as the "Old Charges," of which approximately 108 versions are extant, ranging in date from Circa A. D. 1390 into the 18th century. Of apparently common origin, many versions are known, which have been grouped into families for the convenience of students. A typical "Old Charge" has three principal parts, a prayer or invocation to Deity, a legendary history of the Craft from Biblical times down to date, and texts dealing with the duties of Masons, as set forth in regulations and admonitions. These quaint documents are exceedingly difficult to find; each one, in fact, is unique; yet copies come to light at intervals of several years, and the collector and bibliophile may still be able to produce copies as yet unrecorded. The most recent was found in York-

shire, and is now known as the Boyden MSS., in honor of its finder, William L. Boyden, Librarian of the Supreme Council A. & A. S. R., Washington, D. C., in which magnificent library it now rests.

Shortly after the formation of the Grand Lodge of England, fault was found with the old manuscripts, no doubt owing to their inconsistencies and conflicting statements, and it was ordered that "Brother James Anderson, A. M., digest the same into a new and better method." The manuscript was approved late in 1721, and by January 17, 1723, it appeared in print as *The Constitutions of the Free-Masons*.

The documents from which *The Book of Constitutions* was basically compiled were such as had escaped destruction in 1720, when

"This Year, at some private Lodges, several very valuable Manuscripts (for they had nothing yet in Print) concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages (particularly one written by Mr. Nicholas Stone the Warden of Inigo Jones) were too hastily burnt by some scrupulous Brothers, that these papers might not fall into strange Hands."

THE ROBERTS CONSTITUTIONS

Coming now to the book under consideration, it should be observed that it appeared in 1722, the year before the publication of the official *Constitutions* of 1723. As its title page indicates . . . it is "Taken from a Manuscript Wrote about Five Hundred Years since." Judging from the publication of practically the same text in *The Post Man* and the *Historical Account*, etc. (London) for July 31-August 2, 1722 (No. 60015), the printing of the volume took place at the same time, and no doubt the *Post Man* version and the book version were copies of the same manuscript, either one of the original "Old Charges," or a transcript made for the occasion. One theory is that the printed version of the manuscript was put out on behalf of a conservative element who were opposed to the determination of the majority to recast the *Constitutions*, with the intention of detracting from the effect of the official work. Another theory is that *The Post Man* article and the printed pamphlet were issued to refute some of the attacks made upon the fraternity at that time. This is borne out by the following paragraph from the introduction:

"Nor is their Value lessen'd or abated at all by the Dust and Scandal rais'd by any men against them, or by the Freedom they have taken to banter and rally them. The Dirt thrown at them flies back at those that cast it, and the Honour of the Society of Free-

Masons remains intire. So that none of the Persons of Honor who have lately grac'd the Society with their Presence, have yet seen any reason to be ashamed of them, or to withdraw their Protection from them."

A third theory advanced is based upon the belief that the rapid increase of the lodges made it desirable to have more copies of the "Old Charges," and in response to the demand, one of the various versions was set up in type and printed.

Whatever the cause of publications may have been, the remarkable fact remains that copies of the Roberts *Constitutions* and *The Post Man* have almost utterly disappeared, leading one to believe that they were suppressed. In view of events which took place between 1717 and 1735 in the Grand Lodge of England, in which the old operative element were rapidly superseded by the speculative Craft, it can be conjectured that the opposition to the proposed official revision of the *Constitutions*, finally issued in 1723, prompted the opponents to break into print with the 1722 Roberts issue; but being outnumbered, the stock of the publication may have been taken up bodily and such issues as got into circulation recalled or otherwise suppressed.

HISTORY OF THE EXISTING SPECIMENS

The Iowa copy came into possession of Robert Spencer of England about 1845, bound up in the end of a 1723 *Constitutions*. It apparently was defective, for in 1857 mention is made in "*The Freemasons' Magazine and Masonic Mirror*" of its restoration by one of Harris, who is known to have been a skilled repairer of rare books. He supplied one-half of page 23, and lettered in a part of the text. (Page 23 should be 25, as the pagination is erroneous.) How the book came to the United States has already been told.

The second copy turned up some years ago in the possession of Mr. W. Lacon Threlford, then master of Aldwych Lodge No. 3096, England. It was called to the attention of the Masonic world in 1923, and subsequently offered for sale by a London dealer. The price asked was such that it had no market; where the book is now is something I am unable to state.

A photographic facsimile of the book was issued by the National Masonic Research Society (Iowa) in 1917. This is the best copy to be had. Other reprints appeared in England in 1870, 1871 and 1882, although these three are obviously of the same printing. The illustration herewith is one of the plates of the photographic reproductions of 1917, and is from the Iowa Masonic Library copy.



Report of the Knights Templars Educational Foundation, Massachusetts and Rhode Island

To the Right Eminent Grand Commander, the Officers and Members of the Grand Commandery of Knights Templars and the Appendant Orders of Massachusetts and Rhode Island:

The trustees of the Educational Foundation look back upon the year just passed with mingled feelings of satisfaction and regret. Their satisfaction springs from having been enabled, through the generosity of the Knights of this jurisdiction, to help one hundred nine fine ambitious boys and girls to carry on towards their goal. Their inquietude comes from their inability to recognize the worth and need of many other fine young people, perhaps equally ambitious, equally worthy, equally needy.

The trustees content themselves in this report by briefly testifying to their continued belief in the need, the merit and the worth of this educational activity of the Knights Templars of Massachusetts and Rhode Island; to their conviction that in no other way does this honorable fraternity better serve the community, the State and the nation; to their pride in being members of a body doing so noble a work; and to their satisfaction in being permitted to have an active part in its administration. They appeal to the fraters for continued interest in and support of the Educational Foundation.

For a detailed story of the doings of the trustees, the annual report of the efficient executive secretary is appended.

HENRY H. HARRIS, *Chairman*,
ARTHUR S. VAUGHN,
FRANK C. HARRINGTON,
DEAN K. WEBSTER,
ARTHUR A. A. STEWART.

To the Trustees, Knights Templars, Educational Foundation of Massachusetts and Rhode Island:

It is with a deep sense of the increasing value of the service tendered by the Foundation that I make my annual report. It is gratifying to know that during our years of service we have helped 739 young people to secure a broader education. In thus helping these students 1,283 loans have been granted to aid in financing their college course.

It is gratifying also to know that Templar Knights of Massachusetts and Rhode Island have done their part in a great national movement which has thus served between fifteen and twenty thousand young people during the last ten years. Truly, when each of those who have contributed to make this service possible considers the far-reaching effects of his small contribution, he must indeed feel that the enterprise is well worth while.

It is a matter of sincere regret that all of our Knights do not know about this work, both from the point of its operation and from that of its service to youth. Figures and amounts of money are interesting

and often they tell the exact condition of affairs, but they do not tell the story of the value of the help, the encouragement and confidence shown to the struggling student seeking a fulfillment of his ideals through education. One of our beneficiaries in making his final payment writes:

"It is certain that without the money and the goodwill offered by your organization, my problems would have been a great deal more difficult. My position today I owe to the Foundation's generosity. To say that I am still indebted to it, both physically and morally, is trite and inadequate."

This student received his B. S. from Tufts, Ph. D. from Harvard, and was delegated by Harvard to make two expeditions to Central America for the benefit of the Peabody Museum.

Another student received the Commonwealth Scholarship for a four-year course in advanced study in the field of medicine. Another received the Sheldon Travelling Fellowship from Harvard, which means two years abroad with all expenses paid.

Among many other cases, we have an assistant road engineer in New Hampshire; a recipient of the Rockefeller Foundation Fellowship which carried fifteen months' study in Europe, and he is now an instructor in the College of William and Mary; a dietitian in a wealthy New York Club, who writes:

"I know you appreciate how much your confidence in me and your assistance have meant to me. Unfortunately there is no adequate measure of the true extent of this type of assistance which you are giving young people."

We also have the daughter of a one-time prominent Mason and Knight Templar, who, upon graduation, received a call to become assistant supervisor in welfare work in one of our large cities. She has developed into a most interesting young woman with much promise.

Our beneficiaries have found location from California to Maine, two in France, one in Belgium, one in Bermuda, one in Porto Rico, and one in Panama. The extent of our service seems to be unlimited, and it should be made known to every Sir Knight in the jurisdiction in as much detail as possible, that each may know how much his contribution has done.

The money loaned has been a valuable help, but as one student writes:

"The loan reassured me and contributed largely toward self-confidence, for to find that the Knights Templars were willing to take my potential earning capacity as entire security, as far as the matter of repayment was concerned, made me feel that I might amount to something after all."

Many who have been less fortunate in securing prominent places in the world's work are equally grate-

ful for the service rendered and are equally emphatic in their praise for the spirit in which it was given.

It is interesting and encouraging to note the many reactions of students who are delinquent in their payments, each renewing their promise to pay as soon as possible and each telling of the benefits derived from the encouragement and goodwill shown by the Foundation at the time when the loan was granted. Only seven students have failed to reply in some such fashion.

Secretary Walker, of the New York Educational Foundation, in his last report to the Grand Commandery, has well said: "We are going to live to see the day when this Grand Commandery, this grand jurisdiction, will not collect a dollar assessment; they will thank God they can pay a five dollar assessment for the Educational Loan Fund."

It should be remembered to a point of emphasis that the Educational Foundation is not a charity. It is a philanthropic service rendered with a charitable spirit which is in keeping with the spirit of Templarism. Once we make a loan, it is our endeavor to enlarge upon the idea that the Knights Templars render the service with the expectation that the friendship thus established will be continued through the years and that the trust thus imposed will not be betrayed. To this end, all contacts are made, feeling that it is the privilege and duty of Knights Templars to foster such relationships with the growing generation.

TO WHOM LOANS ARE GRANTED

There is such a widespread misunderstanding among our fraters in this regard that attention should be called to the rules governing the action of the trustees. From the inception of the fund, it has been the idea of the grand encampment that loans be made only to students in the junior and senior classes of college, supposedly in the College of Liberal Arts, and in recognition of a student's struggle to self support during the first two years. Discretionary power was, however, granted each grand commandery, and, acting under this, the trustees of our fund felt it wise to help students in the sophomore class. This was done for several years, until it became evident that the number of applications from sophomores was increasing so rapidly that there was danger that the upper classmen would be deprived of aid, and there was always the question of a student relying too much on such assistance from outside sources. It was decided that loans should be made only to juniors and seniors, which is now the rule governing loans, and is the rule generally in every other jurisdiction in the country.

Section 4 (B) of the Regulations of our Grand Commandery reads: "No discrimination in the award of loans shall be based primarily or fundamentally upon birth, color, sex, religion or fraternal connection." This has always been observed by the trustees, but the experience of years has convinced them that a preference might well be given to applicants who are children of Knights Templars or master Masons. In many of our sister jurisdictions loans are granted only to children of Knights Templars, or granted only on condition that the applicant is sponsored and presented by a brother Knight.

Under this head, it might be well to call attention to a recommendation made by the late Grand Master of the Grand Encampment, Perry W. Weidner, that loans be not granted to students attending institutions of learning whose teachings are contrary to the teachings of the Christian Religion, or whose teachings tend to undermine the Constitution of the United States Government. Understanding that this deserves careful consideration, it is a very difficult question to answer. We have no direct information that any institution teaches its students to disregard the Christian religion or the Constitution of the United States, and we have no evidence of youth being led to deny or disregard either by the opinions of any radical instructor. Our trustees give careful consideration to the type of institution where students attend and grant no loans where there is any question that the institution is not approved by the State wherein located.

CONCERNING APPLICATIONS

It seems almost unnecessary to say that we have no choice or way of knowing what part of the jurisdiction applications may come from, but there seems to be a feeling that some districts are favored more than others. This, of course, cannot be governed, and it is not true that one section is more favored than another.

It should be remembered that after an application is received, it is only the beginning of a long and thorough investigation of the character of the student, his standing in college and a recommendation from the Commandery governing the jurisdiction where the applicant may reside. There is also investigation of the standing of the college, provided it is an unlisted institution. There is much care taken by the trustees to weigh every bit of evidence in regard to each case, and all papers of each case are submitted to them for reaction from separate members of the Board.

Once the application is approved, the student is advised of the action and a promissory note is prepared and sent for his signature. When the money is sent, it is in the form of a warrant payable jointly to the student and the college, and is sent to the Dean of the college to insure the part payment of such charges as the institution may make for the student. Only one-half the amount approved is forwarded for the first semester, the balance being sent at the beginning of the second semester. This is done as a matter of protection for the Fund and the student.

Experience has taught us that the only safe way to secure the necessary application blanks is for the applicant to request same, either by correspondence or by calling at our office in person. In this way it is quickly determined whether or not the applicant is eligible to receive the papers, and there is no question as to where the application came from.

To review the applications with seven to fifteen letters attached to each one, is no small task, but this is done each year by each member of the Trustees in a most thorough and conscientious manner.

After loans are granted, there is follow-up correspondence with both the student and college, to encourage the one and receive reports from the other. At the time of graduation a letter is sent to each student by way of congratulation and seeking informa-

tion as to possible new address. It can readily be seen that all of these acts require a vast amount of detail work aside from all bookkeeping for each separate student. The matter of preparing for and making collection of each loan, stretching out over a period of from three to five years, is such that it requires constant attention, but brings reward in friendships made as well as payments received. A careful file of each case is kept, and frequent reference is made to keep alive the history of each individual. There is always the human element to be dealt with, and often it becomes a delicate matter to keep friendship while insisting that the contracts made by the student borrower be lived up to and the obligation met as agreed.

FINANCIAL

From a banker's viewpoint the Educational Foundation as a revolving fund may not be considered as a roaring success. During eight of the years of operation there has been no profit to cover either expense or the loss occasioned by non-payment of loans. No interest has been charged to the student. No part of any assessment has been invested in other than student loans. All expenses must be borne by the Fund. There is now a large delinquent list on which payment is doubtful. All this may militate against the Fund. It should be understood, however, that this is not a banking proposition, and that from the beginning of its operation the Trustees have considered the loans as a matter of service rendered by the Knights Templars "whose deeds of charity and pure beneficence have spread their fame both far and wide."

"We feel that the Grand Encampment can build no greater monument nor inaugurate a more worthwhile movement than to put into effect a plan which will provide educational advantages for the youth of our beloved country, thereby enabling them to become useful members of the society and better citizens of the Republic." So reads the recommendation of 1922, which resulted in the establishment of the Fund. Whether or not the Founder, Joseph Kyle Orr, looked into the future as to the results of such service as it would affect our Knight Templar body, it goes almost without saying that in every case in this jurisdiction where aid has been rendered, it has implanted an indelible memory of a kind act by a body organized to show "charity and hospitality."

Not until last year was there any willingness to charge any interest on service rendered. At this time a plan was perfected whereby to meet the expense of operation a charge of 4% would be made on each year's balance, beginning the January after graduation. It is expected that if the Fund continues to operate on the present basis, in two years the Fund will be self-sustaining.

It has been said "We are a Santa Claus in making loans and Shylocks in making collections." Such, however, is not the case. We do insist upon the repayment of loans because we believe in the absolute necessity of the borrower meeting his obligations and so learning the value of integrity and good credit. This we deem as much of a service to youth as aiding him in his student days.

During the past three years we have faced the unusual conditions prevailing everywhere, and this has

greatly reduced the return of moneys loaned. In July we found that nearly 35% of students graduating in 1930-31 and 32 were either out of employment or were forced to assist the parents who had no income. We have kept in constant correspondence with every beneficiary, and in every case the obligation has been recognized and promises to pay as soon as possible, have been renewed. So clearly do our borrowers understand their obligation that in many cases they pay one and two dollars as they can. So many interesting and pathetic situations are revealed by correspondence that it becomes necessary to recognize the real status of each case and continue to trust each and every one in a true Knightly spirit.

In March, 1933, a special committee of the Trustees closely examined the accounts and found it necessary to recommend that some of the accounts be considered as doubtful of collection. These accounts, originally 61 in number, are now reduced to 33, 28 having neither made a payment or signed a new note renewing their obligation and accepting the transfer to a monthly payment plan. These have been segregated and are kept on a doubtful account list. While not crossed off as loss, they represent a questionable value. Since that was done, every case but three has been heard from and promises to pay have been renewed. They still remain, however, as of doubtful value, and cannot well be counted an asset to the Fund.

We now keep these separate account books; one representing student loans to be repaid on the yearly payment plan, one doubtful accounts and one representing student loans to be repaid on the monthly payment plan. To this last account are added all new loans, as no aid is given unless the student agrees to this method.

THIS YEAR'S WORK

Applications began to come in for assistance for the Fall of 1933 early in April. By July 15th, the date for closing the reception of applications, we had received 155 applications requesting \$43,100.00. It was evident that we could not help every case. Our supply of money from repayments was slow in coming in, and because of the uncertainty of the amount to be received from the collection of assessments of this year, it was necessary to curtail our service. We were, therefore, obliged to set an amount as available for loans, governed by the cash in hand and an estimate of receipts. Last year there was set apart \$10,000 as a contingent reserve fund, which it was hoped might become a permanent reserve, to be used only in cases of extreme emergency, and from this it was thought we might draw a small amount this year if necessary. A meeting of the Trustees was called June 22nd to consider all the applications then in hand, and it was found necessary in order to aid such students as had received previous aid, to use a large part of the money in hand. It was decided that this year we could grant loans only to such students as we had served and applicants who might be in the Senior class. Beyond this, it was also found necessary to limit the amounts to be loaned. All new applications from Juniors had to be rejected. Regretful as such a situation was, necessity forced the adoption of this rule as applying to this year only.

Of the applications received, 111 were approved, two have been withdrawn by the students, leaving 109 as the number aided this year.

I send with this a list of the colleges where the students of this year attend; also the statistics covering these loans.

My yearly balance and the report of the general condition of the Fund is submitted on a separate sheet.

I wish to express my gratitude to the Trustees for their untiring service, their eminently just decisions in regard to the applications and the work of the office.

I shall be glad to have any interested Knight visit the office and examine the method of conducting the work.

Respectfully submitted,
FRANCIS W. GIBBS,
Executive Secretary.

LOANS GRANTED FOR FALL OF 1933	
Received 155 applications requesting	\$43,110.00
Approved 111	\$23,590.00
Withdrawn by students 2	365.00
Loans granted	\$23,225.00
Of this amount there has been paid	\$11,925.00
To be paid in January, 1934	11,300.00
ANALYSIS OF APPLICATIONS	
<i>Applicants who have had previous aid</i>	
17 affiliated to Knights Templars	\$3,575.00
35 affiliated to Master Masons	7,400.00
23 non-affiliated	4,465.00
<i>Applicants making new loans</i>	
7 affiliated to Knights Templars	\$1,650.00
21 affiliated to Master Masons	4,850.00
8 non-affiliated	1,650.00
111	\$23,590.00
2 applications withdrawn	365.00
109 loans granted 1933-34	\$23,225.00

TOTALS OF AMOUNTS DUE BY YEARS ON YEARLY PAYMENT PLAN	
259 accounts representing 443 loans	
Delinquent, on which some payment has been made since 1930	\$1,212.50
1931	1,257.00
1932	4,500.30
1933	10,571.18
Amount due on Doubtful Account List, 33 accounts	\$17,540.98
Total amount past due	10,651.50
Amount due in 1934	\$20,801.90
1935	20,272.10
1936	10,862.00
1937	5,587.50
1938	2,490.00
.....	\$60,013.50

It should be understood that on the annual payment plan, students are allowed four years to complete their payments. Often this is extended by reason of smaller payments being made than the amount due and so continued until the final payment is made.

ACCOUNTS ON WHICH PAYMENTS HAVE BEEN COMPLETED IN 1933	
The table of completed payments for 1933 shows the full amount of the loan, but does not represent that the full amount was paid this year.	
James A. Bain	\$175.00
Charlotte M. Owers	600.00
Clinton E. Whitney	250.00
Alma K. Barber	400.00
Alice G. Cowles	200.00
Ruth P. Faunce	500.00
Lawrence E. Geimhardt	200.00
John P. Hagen	125.00
William S. Krause	300.00
Marjorie I. Nesbit	250.00
Betty J. Whitford	300.00

Keith B. Lydiard	200.00
Thomas W. Colby	500.00
Frederick Johnson	300.00
Leslie K. Sycamore	600.00
Curtis S. Miller	200.00
Ruth A. Frye	1,550.00
Ralph S. Clapp	400.00
Maurice V. Sargent	200.00

TOTALS OF ACCOUNTS ON WHICH PAYMENTS ARE DUE ON MONTHLY PAYMENT PLAN

324 accounts representing 575 loans	
1933	\$48,954.50
** less principal payments	1,885.80
1934	34,612.50
1935	40,859.00
1936	7,300.00
1937	4,337.00
** These figures were computed previous to final balances and will vary slightly.	

STATISTICS OF EXECUTIVE SECRETARY, ENDING SEPTEMBER 30, 1933

Balance Sheet	
Net notes receivable Oct. 1, 1932	\$193,008.50
Additional notes receivable March 1, 1933, including January payment on 1932 loans	20,060.00
Additional notes receivable Oct. 1, 1933, including emergency and loans for the fall of 1933	12,690.00
.....	\$225,758.50
Credit charged off accounts:	
Nov. 30, '32, Warren H. Ballard	\$270.00
Nov. 30, '32, Helena M. Bourlon	255.00
.....	\$525.00
.....	\$225,233.50
Credit collections Oct. 1, 1932, to October 1, 1933, on yearly payment plan	
On monthly payment plan, principal payments	1,885.80
.....	\$15,613.52
Net notes receivable October 1, 1933	\$209,619.98
33 Doubtful accounts accumulated during 10 years of operation	\$10,651.50
Balance	\$198,968.48
Work of Year Oct. 1, 1932, to Oct. 1, 1933	
Received and investigated 18 emergency cases during Oct., Nov. and Dec., 1932, on which was paid	\$2,287.50
Paid balance on loans granted in September (January payment)	14,787.50
Paid balance Oct., Nov. and Dec. emergency loans (January payment)	2,250.00
Investigated and granted in February 5 emergency loans	735.00
Investigated and granted during March, April and May, 5 emergency loans	765.00
Received and investigated 155 applications for fall of 1933—	
Approved 111	\$23,590.00
Withdrawn 2	365.00
Allowed 109	\$23,225.00
Of the above amount there has been paid	11,925.00
Making a total of new notes receivable October 1, 1933	\$32,750.00
Net notes receivable Oct. 1, 1932	193,008.50
Gross notes receivable Oct. 1, 1933	\$225,758.50
less charged off accounts, Nov., 1932	525.00
.....	\$225,233.50
less credits by student repayments	15,613.52
Net notes receivable Oct. 1, 1933	\$209,619.98
Doubtful accounts	10,651.50
Balance	\$198,968.48
Received from registration fees	\$134.00
Received from service charges	1,757.70
Interest	20.00
.....	\$1,911.70

LIST OF INSTITUTIONS ATTENDED BY STUDENTS GRANTED LOANS FOR 1933-34

Amherst College
Bates College
Boston University
B. U. Sargent School Physical Ed.
Bouve Boston School Physical Ed.
Bowdoin College
State Teachers College
Brown University
Carnegie Institute of Technology
Clark University
Colby College
Columbia University
Cornell University
Dartmouth College
Duke University
State Teachers College
Hahnemann Medical School
Harvard University, Law School
Harvard University
Hobart College
Ithaca College
Iowa Wesleyan
Kent State College
Massachusetts Institute of Technology
Massachusetts State College
Massachusetts School of Art

Amherst, Mass.
Lewiston, Maine
Boston, Mass.
Cambridge, Mass.
Boston, Mass.
Brunswick, Maine
Bridgewater, Mass.
Providence, R. I.
Pittsburgh, Pa.
Worcester, Mass.
Waterville, Maine
New York, N. Y.
Ithaca, New York
Hanover, N. H.
Durham, North Carolina
Framingham, Mass.
Philadelphia, Pa.
Cambridge, Mass.
Cambridge, Mass.
Geneva, N. Y.
Ithaca, N. Y.
Mount Pleasant, Iowa.
Kent, Ohio
Cambridge, Mass.
Amherst, Mass.
Boston, Mass.

Mount Holyoke College
McGill University
Middlebury College
Norwich University
North Carolina State College
Northeastern University
Ohio State University
Posse-Nissen School Physical Ed.
Rensselaer Polytechnic Institute
Rhode Island State College
Saint Lawrence University
Simmons College, Prince School
Simmons College
Springfield College
Tufts College
Tri-State College
University of New Hampshire
University of Maine
University of Illinois
University of Alabama
University of Alabama, College Eng.
Vassar College
Wesleyan University
Worcester Polytechnic Institute
Wheaton College
Yale University

South Hadley, Mass.
Montreal, Quebec, Can.
Middlebury, Vermont
Northfield, Vermont
Raleigh, N. C.
Boston, Mass.
Columbus, Ohio
Boston, Mass.
Troy, New York
Kingston, R. I.
Canton, N. Y.
Boston, Mass.
Boston, Mass.
Springfield, Mass.
Medford, Mass.
Angola, Indiana
Durham, N. H.
Orono, Maine
Urbana, Illinois
University, Ala.
Tuscaloosa, Ala.
Poughkeepsie, N. Y.
Middletown, Conn.
Worcester, Mass.
Norton, Mass.
New Haven, Conn.

The Government of the Lodge

It was Aristotle and his politics who first showed that states could be governed in three ways, namely, by one person, by a few, or by many, and his division has been henceforth adopted, as being national and inclusive of all varieties. The three forms are, therefore, monarchy, autocracy, and democracy; but while each contains and manifests some aspects of good, and even of ideal rule, each also, by the possibilities of evil incidental to all human institutions, can deteriorate into a debased and injurious form of government. Thus, monarchy, or the good government of one, becomes in its depraved form, tyranny; autocracy, or the good government by the fit and few become oligarchy; and democracy, or the good government by many, may degenerate into ochlocracy, or mob-rule.

It is a curious fact that not Europe as a whole, nor hardly any old world State, has been able to decide what is the best form of government, and that where stability of form has been achieved for historical periods, this usually comes from the fact that the government in that land during that period has not been of one or other of the clear-cut, ideal varieties, but composed of various forms united. Of this our own land perhaps presents the most notable example, wherein the monarchy is not absolute, as in barbaric or heroic times, but limited. In other words, our constitution is a trinity in unity, a conjunction and co-operation of what is good in monarchy, autocracy and democracy.

What, then, is the constitution of our Craft? What is the position, and what the power, and what the limitations, of the head of that microcosm which we call a lodge? Is the worshipful master an absolute monarch, or a limited monarch? As an elected chief, is he the representative as well as the ruler of an autocracy or of a democracy?

Inasmuch as our Craft, as we have known it for over two centuries, is British born, we should expect to find

in its constitution some reflection of the British form of government in its three essential parts of having a head with unique position, to be had in honor, nor to be ignored in anything; of that head being unable in essential things to act without his council; and the general body of the people having their potent voting power. That there is this correspondence is so obvious that I need not labor the point. But inasmuch as each parent of modern Masonry, whether its operative father or its speculative mother, was born in other lands and in remote antiquity, and was not confined in vision to East or West, and least of all to the comparative modernity of our British constitution, we should also be prepared to find traces of their having gazed calmly on all forms of government and having, as a matter of wise choice or of the survival of the fittest, brought into Masonry whatever was best in each, while discarding, or guarding themselves against certain perversions or degradations of good government.

Thus both operative societies of handicraftmen, and the mystic brotherhoods, that became suspect from their secrecy rather than feared from their power, had felt the irrational wrath, and the repressive hand of the despot in many a time and many a land. Therefore, while noting that autocracy need not in itself be evil, they would have none of despotism. The impressive ceremony of installation provides numerous safeguards against waywardness or despotism on the part of the worshipful master, in requiring his oft-repeated assent to the very definite and searching questions that have for their object the assuring of the brethren that their new head shall be a constitutional ruler. And why is this precaution necessary? Because while his duties are extensive, his right in some things is supreme, and he may be called upon to demonstrate what virtue may lie in autocracy. No president of another assembly, no chairman of an ordinary board, has such powers.

His ruling on points of order can only be overthrown by grand lodge, and not, as elsewhere, by the body to whom he has given the ruling. He can convene the lodge when he pleases, and should any meeting be held without his consent, the business transacted thereat is void. He is the sole judge as to the admissibility of visitors. He may close the lodge when he pleases, and no motion to adjourn, or to close, or to call to refreshment is admissible, since that would infringe on his prerogative.

Again, our Masonic progenitors had reason to know the harmfulness of that perversion of the right principle of autocracy (in the original sense of the word) which is known as oligarchy. The government of a society might easily fall into the hands of a clique, and a handful of tyrants would be more noxious than a single despot. Not so, however, when every member has his vote, and no one more than one vote, as to the admission of members, or the election of the master, nor when there is a steady flow of brethren through the offices, and none are usually in the same office for more than a year.

The evils of ochlocracy or mob-rule were also noted of old, and no one can fail to see how, while the virtues of democracy are preserved, the principles of our constitution, the order of our ritual, the special powers given now to the master by himself, and now to the master in conjunction with his principal officers, and the authority ceded to grand lodge, are effectual barriers to the rise of ochlocracy, even locally and in a single lodge.

Discarding now the evil of inferior forms of government, we come to those which all contain and excite virtue, and we search for evidence of Masonry having, without eclecticism, absorbed the best and the essentials of each and every form of good government. There is a sense in which he who sits in the chair of K. S. is a king, all the more a ruler and a decider because he has been placed there by the full and free choice of those he governs. Not by subservience to a respect for hereditary or race do we subject ourselves to the greater possibility of an incapable or unworshipful ruler.

Then the principle of government by an autocracy is in evidence by the constant association of the wardens with the master, and also by the position assigned to the I. P. M.; while as to democracy, I have already indicated how entirely the rights of each individual member are recognized and protected. The association in lodge with all sorts and conditions on the terms of liberty, fraternity and equality, most certainly conduce to leavening society and informing public thought as to the principles of democracy, and diminish the chances of tyranny, whether on the part of many or of one. It is just because we are not a political society that we influence really, but no doubt unconsciously, the body politic. The constant association at lodge and refreshment of men of all classes and views, on a footing of perfect equality, each thus learning to appreciate the good points of every other, tends to awaken an enlightened liberalism; whilst on the other hand, our own high contiguity as a society, and the respect for old customs unconsciously inspired by our venerable ceremonies, produce a certain tone of

conservative thought, and a dislike to change for change's sake. The absence of bitterness which so distinguishes our English politics, and the glorious, steadfast and persistent, though tentative and deliberate march of English reform, reluctant to forget, but willing to learn, we owe probably not a little to the spirit of Freemasonry in our lodge.

The basis of an ideal democracy might well be looked for and found in a brotherhood of men of all classes, nations, races, colors and creeds, all required by their membership to be believers in one, sole, personal God, and in immortality, of good repute, free, sound, charitable and loyal. And if cowans ask: Where shall a brotherhood be found? the answer of the Craft is: *Intra et circumspice*. — Bro. the Rev. Canon J. W. Horsley—Transactions of the Quatuor Coronati Lodge.

E D I T O R I A L

(Continued from page 131)

It is the pride of "our gentle Craft" that this enriching comradeship runs in all directions amongst us. That is as it should be among those who "meet upon the level and part upon the square." That spirit of Craftsmanship—or comradeship—whichever you prefer, passes upwards and downwards—horizontally, vertically, diagonally, so that at any moment the golden spark may be struck between any two among us. So keep mind and heart attuned that you may not miss this opportunity which lifts the commonplace and transforms it into great joy and happiness.

SPES The motto of the commander-in-chief's body-guard in the South African war 1900-1 was "good hope" and in days that now seem to be lightening a little, it's a good one to follow.

The intelligent observer of current events cannot, of course, fail to be concerned greatly about the revolutionary changes which have taken place in very recent times; he will have doubts of much of the wisdom of the acts of Congress and the radical tendencies prevailing generally. In the final analysis the country will get what it deserves, a goodly land in which to live, if it is made so by good will; or a harsh place filled with greed and selfishness if only the material things are thought of.

Faith, it is said, will move mountains; surely now is a time for great faith, for the mountains of uncertainty and indecision, of mixed emotions engendered by altered conditions of life tend to obscure clear vision; we have seemed to be too deep in the woods to see the trees.

Human impulse is a strange thing: depressions, so-called, have existed since the beginning of time. Nature goes her way, nevertheless, tides ebb and flow; the sun rises and sets; seasons change; the stars perform their stupendous evolutions in seeming indifference to man's fate. If man can find, from a study of nature and nature's laws (which transcend any they can make) a balance or harmony in their actions, then in time a true new era may ensue and the present difficulties fade away into their real insignificance.

Spes bona—good hope.



JANUARY ANNIVERSARIES

Richard Gridley, Revolutionary officer and Grand Master of Massachusetts, was born at Boston, January 3, 1711, and on January 27, 1769, became deputy grand master.

Frederick the Great, King of Prussia, a member of "Absolom" Lodge at Hamburg, Germany, was born January 24, 1712.

James Anderson, D. D., Presbyterian minister and Masonic historian, was, on January 17, 1723, appointed junior grand warden of the Grand Lodge of England.

General William Whipple, a signer of the Declaration, and a member of St. John's Lodge No. 1, Portsmouth, N. H., was born at Kittery, Me., January 14, 1730.

Paul Revere, celebrated patriot, and Grand Master of Massachusetts, was born at Boston, January 1, 1735, and on January 24, 1761, became a member of Lodge of St. Andrew in that city.

John Hancock, first signer of the Declaration, and president of the first and second Congresses, as well as first Governor of Massachusetts, was born at Braintree (now Quincy), Mass., January 12, 1737, and became a Mason in Merchants Lodge No. 277, Quebec, Canada, January 26, 1762.

Anthony Sayer, first Grand Master of English Masons, died at London, January 1, 1742.

General Henry Lee, father of the famous commander of the Confederate forces, General Robert E. Lee, was born at "Leesylvania," Va., January 29, 1756. Aside from his conspicuous service in the Revolutionary War, he was Governor of Virginia (1791-94), and was a member of Hiram Lodge No. 59, Westmoreland County, Va.

Robert Burns, poet laureate of Freemasonry, was born near Ayr, Scotland, January 25, 1759.

Joseph Bonaparte, Grand Master of France, was born in Corte, Corsica, January 7, 1768.

General John Stark, whose strategy won the battle of Bennington, Vt., was made a Mason in Masters Lodge No. 2 (now No. 5), Albany, N. Y., January 8, 1778.

General Zebulon M. Pike, discoverer of Pike's Peak, Colo., and member of Lodge No. 3, Philadelphia, was born at Lambertton, N. J., January 5, 1779.

William W. Seaton, who served in the War of 1812, and was Grand Master of the District of Columbia, was born in King William County, Va., January 11, 1785.

James E. Oglethorpe, founder of the Colony of Georgia (1732) and Governor until 1752, died at Cranham Hall, Essex, England, January 30, 1785. He organized the first Masonic Lodge in Georgia (1734) now known as Solomon's Lodge No. 1.

Stephen Girard, who endowed and established Girard College at Philadelphia, was made a Mason in Union Blue Lodge No. 8, Charleston, S. C., January 28, 1788.

Major General John Sullivan, aide to General Washington, Governor of New Hampshire, and first grand master of that state, died at Durham, N. H., January 23, 1795.

General Rufus Putnam was unanimously elected Grand Master of Ohio, January 7, 1808.

James Buchanan, fifteenth President of the United States (1857-61), was passed and raised in Lodge No. 43, Lancaster, Ja., January 24, 1817.

John C. Breckenridge, fourteenth Vice-President of the United States, was born near Lexington, Ky., January 21, 1821, and in 1859-60 received the Scottish Rite degrees from Albert Pike, and later became an active member of the Southern Supreme Council.

William McKinley, twenty-fifth President of the United States, was born at Niles, Ohio, January 29, 1843, and was a member of Canton (Ohio) Commandery No. 38, K. T.

William F. Pierce, active member in California of the Southern Supreme Council, and grand chancellor of that body at the time of his death, was born at Ripley, N. Y., January 16, 1855, and received the 33rd degree January 16, 1887.

George W. Vallery, who attained the Grand Cross, Court of Honor, in 1927, was born at Plattsmouth, Neb., January 24, 1862, and became a Scottish Rite Mason at Denver, Colo., January 18, 1894. He was the twenty-seventh grand master of Knights Templar, U. S. A.

Charles B. Aycock, Governor of North Carolina (1901-05), was elected grand orator of the Grand Lodge of North Carolina in January, 1897.

Ellsworth M. Statler, hotel executive, became a member of De Molay Lodge No. 498, Buffalo, N. Y., January 8, 1900.

Theodore Roosevelt, twenty-sixth President of the United States, was initiated in Matinecock, Lodge No. 806, Oyster Bay, N. Y., January 2, 1901. His death occurred at that place, January 6, 1919.

William J. Bryan, statesman and orator, was initiated in Lincoln (Neb.) Lodge No. 19, January 28, 1902.

Warren G. Harding, twenty-ninth President of the United States, received the Scottish Rite degrees (4-32) at Columbus, Ohio, January 5, 1921. Two days later he became a Noble of Aladdin Shrine Temple in that city, and on January 13, 1921, he became a member of Marion (Ohio) Chapter No. 62, R. A. M.

LIVING BRETHREN

Carter Glass, United States Senator from Virginia, and former Secretary of the Treasury, was born at Lynchburg, January 4, 1858, and is a member of the Scottish Rite Bodies of that city.

Frank O. Lowden, former Governor of Illinois, and a 33rd degree member of the Northern Jurisdiction, was born at Sunrise City, Minn., January 26, 1861.

William G. Conley, former Governor of West Virginia, and a member of the Scottish Rite Bodies at Wheeling, was born at Kingwood, W. Va., January 8, 1866.

William W. Atterbury, president of the Pennsylvania Railroad, and a member of Colonial Lodge No. 631, Philadelphia, was born at New Albany, Ind., January 31, 1866.

Ruby Laffoon, Governor of Kentucky, and a member of Madisonville (Ky.) Lodge No. 143, was born in that city, January 15, 1869.

Kenneth D. McKellar, United States Senator from Tennessee, was born at Richmond, Ala., January 9, 1869, and is a member of the Scottish Rite Bodies at Memphis.

Flem D. Sampson, former Governor of Kentucky, and a member of Mountain Lodge No. 187, Barbourville, Ky., was born at London, Ky., January 23, 1875.

Harvey W. Corbett, architect for the

George Washington Masonic National Memorial at Alexandria, Va., and a member of Sagamore Lodge No. 371, New York City, was born in San Francisco, January 8, 1873.

Robert L. Cochran, Governor of Nebraska, was born at Avoca, Neb., January 28, 1886, and is a member of the Scottish Rite Bodies at Lincoln.

Louis A. Johnson, former National Commander of the American Legion, and a member of the Scottish Rite Bodies at Wheeling, W. Va., was born at Roanoke, Va., January 10, 1891.

James B. A. Robertson, former Governor of Oklahoma, was initiated in Chandler (Okla.) Lodge No. 58, January 22, 1909.

J. E. Erickson, former Governor of Montana, became a Mason in Choteau (Mont.) Lodge No. 44, January 30, 1901.

Charles R. Kennedy, noted playwright, was made a member of Howard Lodge No. 35, New York City, January 22, 1909.

General M. W. Ireland, former Surgeon General, U. S. A., received the 32nd degree in the Army Bodies, Fort Leavenworth, Kansas, January 1, 1910.

Dr. George C. F. Butte, Associate Justice of the Supreme Court, Philippine Islands, received the 32nd degree at McAlester, Okla., January 27, 1910.

Harry W. Nice, Governor-elect of Maryland, received the 32nd degree at Baltimore, January 31, 1919.

GERMAN FOUNDER DEAD

Leo Muffelmann, Grand Master and founder of the Symbolic Grand Lodge of Germany, died last September. Devoted to the fraternity, it was his aim to bring German Masonry within the great fraternal chain, and through it the work for universal peace, of which he was an ardent champion. In Masonic work he also sought to reawaken in Germany the spirit of the Constitutions of 1723. His success with the Symbolic Grand Lodge seemed to many of the brethren, close to him, to offer high hopes of the attainment of his goal, but despair came when the Third Reich brutally destroyed the temple which he so ardently constructed. The immediate cause of his death was heart failure, believed to have been materially hastened by the action of the Hitler regime against Freemasonry in Germany, and "his incarceration in a concentration camp, to which he had been consigned for no other fault than that he upheld the noble principles of human tolerance and personal freedom, the fraternal love that every true Freemason cherishes for his fellow men."

When this action was taken against Mr. Muffelmann and Freemasonry in

Germany, the Symbolic Grand Lodge then established a permanent home in Palestine where it now functions in exile. This Grand Lodge of Germany was not in accord with the other nine grand bodies of that country, nor was it in amity with or recognized by the United Grand Lodge of England, the Grand Lodges of the United States and many other grand bodies.

CENTENARIAN

Marie L. Post, who celebrated her 103rd birthday on November 20, 1934, has been a member of the Masonic Home family at the Soldiers and Sailors Memorial Hospital in New York State for over 40 years. She entered the Masonic Home family soon after the death of her husband, Mr. Robert J. Post, who was a member of Harlem Lodge No. 457, New York, N. Y.

MASTER OF HIS LODGE AT 82

Christian Hansen, of Washington, D. C., retired government employee, was installed master of Albert Pike Lodge No. 36, December 17, 1934, to serve for the year 1935. At the recent visitation of the grand lodge to Albert Pike Lodge, the Grand Master of the District of Columbia Grand Lodge, Vernon G. Owen, stated it as his opinion that Mr. Hansen may enjoy the distinction of being the oldest Mason in the United States to be elevated for the first time as master of a Masonic lodge.

He is 82 years of age, and was born on January 20, 1853, on the Island of Langeland in Denmark. During 1888, he came to Washington, D. C., and in 1897 became a citizen of the United States. He speaks Danish, Norwegian, Swedish, German, Italian, French, and is familiar with the Russian language, having lived in St. Petersburg two years.

ST. GEORGE'S, N. Y., AND ITS FOUNDER

St. George's lodge, No. 6, of Schenectady, N. Y., warranted by the Grand Lodge of England, and one of the oldest lodges of the state of New York, celebrated its 160th anniversary on September 13, 1934. Mr. Charles H. Johnson, grand secretary and past grand master, was the principal speaker.

The founder and first master of the lodge, which now has an enrolment of about 1,265 members, was Christopher Yates, who became a master Mason in St. Patrick's Lodge No. 4, of Johnstown, N. Y., September 7, 1769.

Mr. Yates was the great-grandson of the Joseph Yates who emigrated to the Province of New York from Leeds,

Eng., early in the 17th century. Among the descendants of this emigrant were a number of the most distinguished citizens of the Province and later the State of New York. Christopher Yates, a surveyor by profession, was a Lieutenant Colonel in the New York Continental Line and rendered outstanding service to the cause of the American Revolution.

A document in the possession of Mr. Hanford Robinson, Secretary of St. George's Lodge, discloses an interesting transaction in which Mr. Yates figured while he was serving on the staff of General Schuyler as deputy quartermaster general. Dated August 16, 1777, the document was an order issued by Benedict Arnold, then a Mason, on Jonathan Trumbull, a Mason, and receipted by Christopher Yates, a Mason, and endorsed by Jellis Fonda, a Mason. It also mentions Colonel Morgan Lewis, who was a Mason.

The major part of Colonel Yates' life was devoted to public matters. A feature of special interest to Masonry was his membership in the first board of regents of the University of New York, and interest generally in promoting education.

The names of four of his five sons who reached the age of manhood are found on the roster of St. George's Lodge. The oldest, Joseph Christopher, was first mayor of Schenectady, eighth Governor of New York, Judge of the Supreme Court, and Master of his lodge from 1791 to 1796, and again in 1798. His second son, Henry, was master of St. George's Lodge, Mayor of Schenectady, and State Senator. Andrew Yates was a professor of Latin in Union College, and John B. was one of the wealthiest men in western New York.

Christopher Yates Lodge No. 971, was named for the founder of St. George's Lodge No. 6. When it was constituted July 9, 1921, its first master, Mr. James A. Graham, wore the Masonic apron which was worn by Christopher Yates when he was installed as first Master of St. George's Lodge in 1774.

Colonel Yates was born July 8, 1737, and died at the early age of forty-eight, September 1, 1785. He was buried in the old Dutch burying ground in Schenectady, where his remains rested until 1879 when they were removed to Vale Cemetery. In 1916 St. George's Lodge recut the tombstone, fenced the lot and deposited a sum of money with the cemetery association for perpetual care of the property. On the stone, in addition to other matter, is the Yates coat of arms, the two pillars of Masonic significance, a square and compasses and a level.

NEW GRAND MASTER OF MASSACHUSETTS

IS INSTALLED

Claude L. Allen of Melrose was installed Grand Master of Masons in Massachusetts in the Masonic temple, Boston, Thursday afternoon, December 27, the ceremony being performed by the retiring grand master, Curtis Chipman, who had served as head of the craft the past three years. The master-elect then installed J. Arthur Gibson of Cambridge senior grand warden; John Kenrick of South Orleans, junior grand warden; Charles H. Ramsey of Cambridge, grand treasurer; Frederick W. Hamilton, grand secretary.

The appointed officers were installed by H. Wendell Prout of Brighton, deputy grand master, as follows:

Arthur A. Sondheim of Brookline, district deputy grand master, the first Boston district; Thomas E. Baker, Arlington, second (Cambridge) district; Frank E. McIntyre, Dorchester, second (Boston) district; F. Milton Allen, Melrose Highlands, third (Boston) district; Ernest R. Walker, Winthrop, third (Chelsea) district; John Jay Cook, Boston, fourth (South Boston) district; Charles D. Kidder, Allston, fourth (Dorchester) district; John H. Gillis, Roslindale, fourth (Roxbury) district; Walter L. McCammon, Weston, fifth (Waltham) district; Clarence L. Frounfelder, Watertown, fifth (Brighton) district; Robert N. Spofford, West Medford, sixth (Somerville) district; Stanley W. Wilson, West Somerville, sixth (Arlington) district; Elbridge G. Davis, Malden, seventh (Malden) district; Harry E. Dearborn, Melrose, seventh (Melrose) district; Everett A. Sumner, Salem, eighth (Salem) district; Kendall A. Sanderson, Swampscott, eighth (Lynn) district; Lendal W. Harding, Gloucester, ninth (Gloucester) district; John Bradford Davis, Haverhill, tenth (Newburyport) district; Walter I. Churchill, Methuen, eleventh (Lawrence) district; Garfield A. Davis, Chelmsford, twelfth (Lowell) district; Perry I. Wilson, Ayer, thirteenth (Fitchburg) district; Frank A. Howe, Orange, thirteenth (Barre) district; Clarence H. Fisher, South Deerfield, fourteenth (Greenfield) district; Seaver P. Gilcreast, Williamstown, fifteenth (North Adams) district; Oscar S. Road, Pittsfield, sixteenth (Pittsfield) district; David Glassford, South Hadley Falls, seventeenth (Holyoke) district; Frederick W. Cope, East Longfellow, eighteenth (Chicopee) district; Robert B. Warner, Springfield, eighteenth (Springfield) district; Winfred F. Forward, Granby, nineteenth (Palmer) district; Ralph T. Larcher, twentieth (Blackstone) district; Ed-

"TALKING IT OVER"



ALFRED H. MOORHOUSE (left), publisher of the CRAFTSMAN, and Past Master GERALD LOWRY of London, England, who journeyed 3000 miles to participate in Masonic activities at Boston, Dec. 27.

mund H. Squire, Spencer, twenty-first (Brookfield) district; Frank H. Cate, Holden, twenty-second (Worcester) district; William H. Sheldon, Hopkinton, twenty-third (Natick) district; Clarence W. Wentworth, Southboro, twenty-fourth (Marlboro) district; Howard F. Cluff, Hyde Park, twenty-fifth (Hyde Park) district; George T. Burnham, Braintree, twenty-sixth (Quincy) district; Philip S. Bailey, North Scituate, twenty-seventh (Plymouth) district; John M. Smith, North Easton, twenty-eighth (Taunton) district; Frederick Kerry, Taunton, twenty-eighth (Attleboro) district; Duncan W. Edes, Brockton, twenty-ninth (Brockton) district; Herbert A. Sullivan, Fall River, thirtieth (Fall River) district; S. George Davenport, Jr., New Bedford, thirtieth (New Bedford) district; Francis E. Folger, Nantucket, thirty-first (Nantucket) district; Charles W. Megathlin, Hyannis, thirty-second (Hyannis) district; Owen B. Murray, Dennisport, thirty-second (Provincetown) district; Leland G. Carlton, Springfield, thirty-third (Springfield) district.

Other appointments are:

T. Frederick Brunton, Dedham, grand marshal; the Rev. Paul Sterling, Melrose; the Rev. John Breaker, Worcester; Very Rev. Percy T. Edrop,

Springfield; the Rev. Robert Walker, West Concord; the Rev. Frank B. Crandall, Athol, and the Rev. Marshall E. Mott, Longmeadow, grand chaplains; Roy Percy Miles, Chicopee Falls, and George Emery, Green, Medford, grand lecturers; Horace T. Cahill, Braintree, senior grand deacon; Raymond N. Hayes, Worcester, junior grand deacon; Laurence M. Jackson, Belmont, senior grand steward; Harris A. Colwell, Springfield; John H. Peebles, Walpole, and Albert H. Morris, Arlington, junior grand stewards; Henry W. Stevens, Chestnut Hill, grand sword bearer; Leon E. Smith, Newton, grand standard bearer; Frederick W. Hale, West Somerville, and Cyril W. Downs, Wellfleet, grand pursuivants; R. Franz Reissmann, Milton, grand organist; George W. Chester, Boston, grand tyler; Frank H. Hilton, Belmont, director of administration; Albert L. Saunders, West Medway, judge advocate; Louis A. Jones, Harry E. Jackson, Arthur P. Teele, Winfield Temple and John Wentworth, commissioners of trials; Claude L. Allen, Melvin M. Johnson, Herbert W. Dean, Herbert P. Bagley, Dean K. Webster, Arthur D. Prince, Curtis Chipman, James Yonng, Jr. and Rutherford E. Smith, board of directors.

In the evening the feast of St. John the Evangelist was observed in the large dining hall of the Masonic temple, with over 300 present. The grand master presided. The speakers were William Moseley Brown, grand master of Virginia; Malcolm A. Campbell, grand master of Quebec, and Hon. Frederic W. Cook, secretary of the Commonwealth of Massachusetts.

Among others in attendance were Charles W. Littlefield, grand master of Rhode Island; Julius C. Thomas, grand master of Vermont; Francis P. Morton, grand master of New Jersey; Arthur A. Stewart, head of the grand council of Massachusetts, and Ralph Lowe, Jr., grand high priest of the grand chapter of Massachusetts.

A distinguished visitor was Capt. Gerald Lowry, past master of Welcome Lodge, No. 1673 of London, England. The captain was a member of the Royal Irish Rifles. He was in the retreat of the Marne and was the first officer to be blinded on the British side.

DEPUTY SCOTTISH RITE APPOINTED IN MONTANA

Owing to the continued illness of Edward C. Day, 33°, Grand Prior of the Supreme Council, Ancient and Accepted Scottish Rite of the Southern Jurisdiction, and in order that Scottish Rite affairs in the State of Montana (in which Mr. Day is Sovereign Grand Inspector General) may not suffer because of his enforced absence, Grand Commander John H. Cowles, 33°, has appointed Judge Llewellyn L. Callaway, 33°, as Acting Deputy in Montana of the Supreme Council pending the recovery of Mr. Day.

"By symbols is a man guided, and commanded, made happy, made wretched—he everywhere finds himself encompassed with Symbols, recognized as such or not recognized; the Universe is but one vast symbol of God; nay, if thou wilt have it, what is man himself but a symbol of God? Is not all that he does symbolical, a revelation to Sense of the mystic God-given force that is in him?"

—THOMAS CARLYLE.

THE USEFULNESS OF MASONRY

Masonry is an institution that is adapted to all peoples and to all times. When we speak of its universality we have reference to this adaptability rather than to its diffusion over the face of the earth. While Masons may be found in every country and in every clime, yet there is not a person, anywhere, who could not with profit assume its obligations and follow its tenets. That is because it is founded and

built upon ideals that are the highest of which the human mind can conceive.

In Masonry the educated man will find a great pleasure, for its beauty of thought, plan and purpose are such that nothing could possibly be more attractive to the mind that is capable of appreciating it. To the uneducated it is of great value, because it will prove an incentive to self-improvement and education. Much of the ritual of Freemasonry was devised with the idea that to have it repeated and see it exemplified would impart a liberal education. At the time it came into existence there were no extensive school systems, such as we find today, but even now everything cannot be taught in the schools. Every man must, to a degree, be self-trained and educated.

Masonry is of greater value to the young man than he can ever realize, because if its ideals are espoused, its precepts followed and its principles practised, he will find in the end how great his fortune has been. Nor is it without value to the old, for during one's declining years, what could be of greater comfort than the contemplation of a well-spent life, and the hope of immortality engendered by its tenets?

Of what use is Masonry to the rich man? Does it not offer to him an incentive to relieve the distress of those who have met with misfortune? Will it not teach him the lesson that has come down to us from the remote past: "Sell that thou hast, and give to the poor"? He will also experience the blessing and happiness that come into the lives of those who give their bounty so that another may enjoy some of those things craved by the human. A corresponding usefulness is Masonry to the worthy who are afflicted, for they will experience the sympathy and relief prompted by its admonitions to develop a generous spirit.

The traveller will find in Masonry "friends and brothers in countries where else he would be isolated and solitary." How often when travelling "in a foreign clime" have I found some one with whom I had sat in Lodge. It seemed as though I had found a long-lost friend. But even had I never met a brother before, it has been a common thing to greet him first as a stranger, then meet him as a brother, and finally bid him adieu as a friend.

Masonry is of value to the haughty, for it will teach him the vanity and emptiness of his pride. He will learn that ere long the hand of time will reduce him to the same level as the humblest of men. And it is of use to the meek because it offers a wonderful opportunity for unostentatious and unselfish service.

Where, in the whole world, will you find any other organization, society, institution or fraternity that will enable all men, of whatever station in life, to meet and enjoy benefits in common, without respect to race, creed or citizenship, equal to the opportunity offered by Masonry? The answer is: "Nowhere." It is the only institution of its kind. Hence be faithful to it. Learn its lessons, practise its precepts, and a great happiness will be yours.

—WALTER F. MEIER, P.G.M., 33°.

MASONRY AND SENTIMENT

Sentiment in Masonry? Every symbol we possess, every ceremony we follow is filled with it! And the climatic lessons of the third degree—fidelity, sacrifice, Immortality—what are they but sentiment raised to the highest degree of man's comprehension?

The man of Galilee, the Master of Men Himself, founded His Kingdom of Righteousness upon what, after all, was not business, or science, or intellect, but on man's nobler part—sentiment; the sentiment of Love, which He made the basic law of human progress, and to which He finally gave His life in noblest sacrifice.

Masonry involves many things, but greatest of all is sentiment. As we grow older let not our hearts grow hardened, but let us raise them in this prayer:

"Lift my eyes from the earth, and let me not forget the uses of the stars. And though age and infirmity overtake me, and I come not within sight of the castle of my dreams, teach me still to be thankful for life, and for Time's olden memories that are good and sweet, and may the evening's twilight find me gentle, still."

SOME OLD ENGLISH MASONS

Mr. Thomas Andrew Kistler, born in 1840, initiated January 27, 1862; Edwin Shalless, born in 1842, initiated in 1865; Charles J. Lister, born 1836, initiated in 1870; Thomas Arno, born in 1845, initiated 1870; Harry J. Gardiner, born 1840, initiated about 1863; Alfred B. Ridington, born 1834, initiated 1872 in St. Louis, Mo. A number of others are reported whose membership with the Masonic fraternity exceeds 60 years.

DISCOVERIES LINKED WITH SOLOMON'S TEMPLE

Harvard has just acquired twenty fragments of the famous "ivory house" of Ahab, described in the first book of Kings (xxii:39), says *The Sandustry Masonic Bulletin*.

The discovery of these fragments is

important evidence because the desgns found on them correspond wth the Biblical descriptions of Solomon's Temple, built in Jerusalem about a century before the rule of Ahab, such as "the lions on the step of the great throne of ivory, and wreaths of chain work and lilies. Importance is attached to them because no relics of the temple have ever been found and excavations are now forbidden in Jerusalem.

The First Book of Kings relates how Solomon "made a great throne of ivory and overlaid it with the best of gold" and how later his ships returned every three years with cargoes of "gold and silver, ivory and apes and peacocks."

The first Book of Kings tells of the "ivory house" of Ahab and his "painted" queen. Ahab is known to have reigned from 875 to about 850 B.C. Some decades later the prophet, Amos, calling down divine wrath upon the Samaritans for their sinful ways, said:

"The houses of ivory shall perish, and the great houses shall have an end."

Again he wrote: "Woe to them that are at ease in Zion and trust in the mountain of Samaria * * * that lie on beds of ivory and stretch themselves upon their couches."

Among the importations for which Jezebel was responsible was the worship of Baal. Every day Ahab and she brought their weight in gold as sacrifice before the graven image. It was this extravagance, sacrilege and attendant corruption which finally stirred the Israelites to revolt.

BRIEFS

An event unique in the annals of Freemasonry in the District of Columbia took place December 3, 1934, in Pentalpha Lodge No. 23. Mr. Ira M. Daniels, 32°, past master of that lodge and grandson of the late Mr. Joseph Daniels, its first master, installed his first cousin, Mr. Ralph D. Boyd, also a grandson of the first master, as master.

Mr. Ira M. Daniels is in charge of the Masonic Employment Bureau of Washington, D. C., and was recently placed in the grand lodge line there.

The brethren of the Masonic Province of Wiltshire, England, of which the Duke of Kent is Provincial Grand Master, presented him and Princess Marina, of Greece, three silver rose bowls of beautiful and chaste design, suitably inscribed on a silver plate attached to the ebony stand which supported the center bowl.

Among the royal members of the Masonic Fraternity who attended the wedding ceremony of the Duke of

Kent and Princess Marina of Greece, at Westminster Abbey, were King Christian, Grand Master of Denmark; King Gustav, Grand Master of Sweden, and former King George of Greece, uncle of the bride, who recently became past master of Wallwood Lodge No. 5143, London, Eng.

Mr. F. A. Tucker, who passed away recently at Clearwater, Fla., left by will \$50,000 to the Educational Fund of the Grand Lodge of Louisiana. He was not a member of the Masonic Fraternity.

Another generous philanthropist to Masonic activities who is not a member of the Craft is Col. E. R. Bradley, of Lexington, Ky. Annually for more than fifteen years he has given the Masonic Home of Kentucky a check to provide a turkey dinner for each resident of that institution, and in addition a substantial sum for the Christmas fund. This year his check was drawn for \$1,481.80. The portion for each child is \$3.10.

Neptune Lodge No. 22 celebrated its 175th anniversary at Freemasons' Hall, London, on October 25, 1934.

Out of 200,000 people in ancient Athens, all but 27,000 were slaves.—*Call of the Carpenter*, page 251.

MASONIC NOTES

Mr. James Monroe Clift, Virginia's oldest thirty-third degree Mason and grand secretary of the Grand Lodge, attained that rank in Scottish Rite Masonry October 25, 1901.

During the September 18 communication of McKinley Lodge No. 307, Milwaukee, Wis., an event out of the ordinary took place. Arnold and Frank Ritter, twins, were initiated as Entered Apprentices, while their elder brother, Walter, who is a junior warden, presided in the East.

Two new Masonic Temples were dedicated in England during the month of October, 1934. One is located in Queen's Road, Farnham, and the other at Carlisle. Another is to be constructed soon on Queen's Hill, Newport, Monmouthshire.

The Rev. Charles Henry Stauffacher, 33°, was recently elected Bishop of the Evangelical Church for the jurisdiction comprising the States of Kansas, Colorado, Oklahoma, Texas and California. His headquarters will be at Kansas City, Mo.

Mr. T. A. Kistler, secretary of Druid's Lodge of Love and Liberality No. 589, in the Masonic Province of Cornwall, Eng., has held that position

for more than fifty-one years. Now in his 95th year of age, Mr. Kistler became a member of the fraternity in January, 1862.

The Indiana Masonic Home cared for 440 persons during its last fiscal year—244 adults and 196 children. The per capita cost of maintenance was \$284.

The Home endowment fund at the close of the year was \$544,726.45. Because of a number of substantial gifts, a gain of \$29,402.32 was indicated for the past two years.

Jay Lodge No. 87, of Portland, Ind., had on its roster December 31, 1933, 204 members in good standing. Of this number 78 reside in other state or national jurisdictions. Chartered May 29, 1850, this lodge celebrated its 84th anniversary in June, at the time it observed St. John's Day.

In the absence of any record to the contrary, it is believed by some that this lodge was named in memory of John Jay, who ranks among the foremost Revolutionary patriots; was first Chief Justice of the U. S. Supreme Court, and a member of the Masonic fraternity.

Of its 55 past masters, 22 are living.

A new lodge bearing the name "Oeconomia" No. 5487, was consecrated on October 9, at Freemason's Hall, London. The name was chosen for its Masonic significance. A Greek word meaning the art of household management, it will be ever a reminder that the lodge should be like a well conducted household in which members are expected to take an active and intelligent interest, without which no lodge can perform its greatest usefulness.

Eighty-two candidates were considered early in October by the general court of the Royal Masonic Institution for Girls for educational benefits in that institution. Over 1,300 girls are now receiving such benefits through the R.M.I. in England.

INDEX

Because of a demand for an Index to CRAFTSMAN articles during recent years, we are printing one in the hope that it will make available to students, speakers and others, certain Masonic topics covered by this magazine. For the work of compilation itself, the Editor is indebted to Grand Secretary Winthrop Buck of Connecticut, who writes "... I proceeded to make one to serve my purpose, which was to enable me to find articles which would be helpful ... and in the hope that it may be of service to the Editor of a publi-

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cation which I enjoy reading and from which I derive great dividends."

Leading articles only, with the month and year of their appearance follow. Should specific copies of the issue containing them be desired, a very limited number of copies is available at fifty cents each, postpaid.

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He liveth long who liveth well,
All else is life but flung away;
He liveth longest who can tell
Of true things truly done each day.

*Then fill each hour with what will last,
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.*

—H. BONAR.

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but, after all, he has as good a chance
of making ends meet as a lot of the
rest of us.

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whether they affected the franchise,
commerce, religion, slavery, or any
other subject, these educated classes
have been in the wrong."

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*Mary had a little lamb,
Her fiancé, you know,
And everywhere that Mary went
The duffer had to go.
He followed her to pale pink teas,
In truly lamblike style;
He was as docile as you please,
For quite a little while.
But after marriage, seems the gent
Assumed another tone;
Then everywhere that Mary went
She had to go alone.*

ALL SORTS

First Crook—"Ow did Bill die?
2d Ditto—"E fell through a scaffold.
First Crook—"Wotever was 'e doing
up there?
2d Ditto—"E was being 'anged.

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Bing: "What do you mean kicking
my dog? He don't even bite."
Bang: "Yes, but he raised his leg,
and I thought he was going to kick
me."

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Professor (to Freshman): "Please
tell me what has become of your eth-
ics?"

Freshman: "I traded it in long ago
for a Hudson."

The man of science has learned to
believe in justification, not by faith,
but by verification.—*Huxley.*

NO WONDER

*The Duke of York
Removed the cork
And tilted up the flagon,
The label read;
"Trevendtscherreinerweusmmunch-
engenachte,"
So now he's on the wagon.*

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